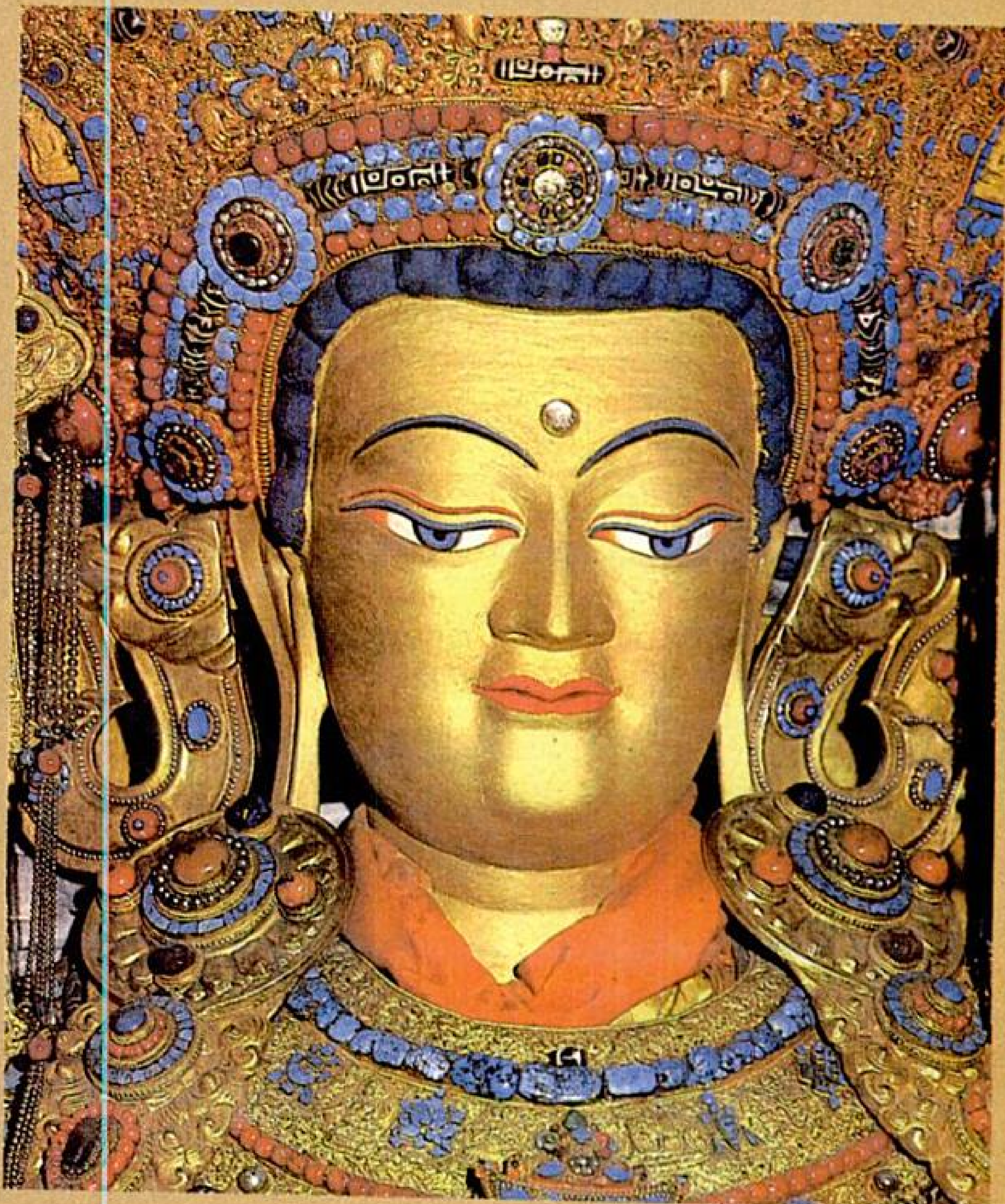


ENCYCLOPAEDIC DICTIONARY OF BUDDHISM

VOLUME 2

SAMIR NATH

This splendid work on the religion and philosophy of Buddhism is the result of a great toil. This book subjectively and objectively selects the topics, phrases, idioms, history, development, sects, philosophy and many other untouched aspects of Buddhism, and in sharp, succinct and lucidly explains them, at many a place themes are elaborately discussed.

Buddhism originated in India, and later spread itself in Central Asia, Southeast Asia, China and Far East Asia. However, due to some inherent weaknesses and revival of Hinduism, and subsequent onslaught of Islam on its universities like Nalanda, Odantapuri and Vikramshila, it lost its presence in a great way.

It survived and flourished in Tibet, Ceylon, Burma, Thailand, Cambodia and some other few countries. Buddhism is still a widely professed religion, and even finding many adherents to its tenets in Europe and America.

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Vol. II

Samir Nath

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Preface

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The editor very gratefully acknowledges his debt of the source material—some rare and some well known books on Buddhism—without which the compilation of the dictionary would have been quite impossible.

The editor also thanks the Publisher, Mr. Prabhat Sharma for his readiness to publish the work very efficiently and quickly.

SAMIR NATH

F

Fabric

A symbol of the structure, or mechanism, of the planes of the universe, with the vibratory forces which play through them.

Face

A symbol of the mental aspect of being. Knowledge acquired either through the senses or the intuition. Expression of truth within.

Face of the Ground

A symbol of the knowledge of appearances, or of the surfaces of things of the lower nature.

Faces, Double

Symbolic of dual mental aspects of the Self. Pairs of opposites of a mental nature.

Faces of the Gods

Symbolic of the diverse mental aspects of the manifesting Self, or of the Ideals within the human soul.

Faces of Men

Symbolic of the mental aspects of the qualities.

"We all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory."—2 Cor. iii. 18.

When the qualities are freed in their mental aspects from the illusion of separateness, then they reject the unity and harmony of the One Higher Self and becomes transmuted on to higher planes.

Faith

Perception of the ideal and of that which is coming in evolution. A sense of that which is superior to knowledge, i.e. intuition of Truth. Acceptance of the system of nature with all its invariable sequence, its suffering and evil, as inevitable and perfect in process, in regard to its end which is God.—See Heb. xii.

Faith To Do Miracles

The spiritual knowledge born of experience in the bringing of the lower nature into harmonious relation with the higher. This brings about adjustments of qualities and the evolution of higher faculties.

Fakir

In India a type of holy man who allegedly performs magical, miraculous, or paranormal fears. Many fakir tricks are conjurations done with cleverly disguised props and quick sleight of hand. Such tricks include conjuring scalding water in seemingly empty brass bowl (the sides are double), and making a mango appear to grow from a seed to a plant within minutes (a mango plant is folded, compressed, and concealed). The most famous trick, seldom seen outside of India, is the "rope trick," in which a fakir appears to cause a rope to hang suspended in midair without visible support. The fakir then shimmies up the rope. This is said to be accomplished by a kind of hypnosis the fakirs call maya, a Sanskrit term referring to the illusory nature of the phenomenal world.

Some fakir feats, however, require yogic training involving breath control (*pranayama*), use of mantras, and meditation to induce altered states of consciousness and lower bodily functions. Such feats include lying on a bed of nails or thorns, sometime for hours or days; immersing feet and limbs in hot ash (see Firewalking); and being "buried alive."

Fakirs practice asceticism and live in extreme poverty. The term "fakir" derives from the Arabic term *faqir*, which means "poor person." In Islam a faqir renounces money and the material world, and follows Allah as a beggar. In India fakirs are generally called sadhus. Compare to Avatar.

Fall of Man

A symbol of the descent of the evolving soul, or consciousness, from higher to lower planes, due to the mind and emotion being attracted by the desires and sensations of phenomenal existence. Through the Fall, man exchanges a blissful state of passive receptivity, for a condition of active responsibility, becoming thereby a moral being knowing higher and lower, and involved in a struggle between good and evil, during which the potential qualities within him are evolved into actuality.

Family

A symbol of qualities in close relation to each other, and attached to a single centre.

Fasting

This signifies abstention from sense impressions and abstinence from all external aid, while relying upon the indwelling Spirit for help in evolution.

"Except ye fast to the world, ye shall in no wise find the kingdom of God."—A saying of Jesus, discov. 1897.

Fat; Oil; Butter

Symbols of the Love-nature. It offered in sacrifice they signify the offering of the heart's affection.

Fate-sphere

A symbol of the lower planes as subject to the low of cause and effect, or karma, in relation to the spiritual Monad.

Fates, Species of

Symbolic of the karmic liabilities which are incurred by the ego during an early state of strife, trouble and suffering befalling the lower self.

Fear; Terror

Lack of intellectual will. It is a negative state, th is, absence of the positive state—courage. Fear is possible only to that which has no real existence, namely, the lower nature. It stifles effort and paralyses initiative.

Fear of God or the Lord

A symbol of the perception of the higher nature within, and its attractiveness upward.

"The fear of the Lord is the beginning of wisdom."—OPs. cxi.10.

"The fear of the Lord is a fountain of life, to depart from the snares of death."—Prov. xiv. 27.

Feast; Banquet

A symbol of the realisation of Truth, Wisdom and Love, in a state of bliss on higher planes.

"So when they had rest from the task, and had made ready the banquet, they feasted, nor was their heart aught stinted of the fair banquet. But when desire of meat and drink, the young men crowned the bowls with wine, and gave each man his portion after the drink-offering had been poured into the cups."—Iliad, Bk. I, trans, Buckley.

And when this process of evolution was completed, and the results of the labours of the Self were accomplished, the period arrived when the Soul should enjoy that which it had earned. Nor was aught lacking, for when the desires and

appetites of the lower self were restrained (i.e. when the Ego no longer identified itself with its baser nature) the mental qualities brought truth from above to the lower Self. And each department of the Soul received satisfaction so soon as it had been nourished by Truth from on High.

"And in this mountain shall the Lord of hosts make unto all peoples a feast of fat things, a feast of wines on the lees well refined."—Is. xxv. 6.

On the higher planes (mountain) the qualities shall partake of the "fruits of the Spirit" bringing joy and satisfaction to the soul.—See I Cor. v. 8.

Feminine Principle

This designates the passive and receptive aspect of the manifest Duality. Space, Matter, and Wisdom (buddhi) have this feminine aspect and are symbolized by the great Goddesses in all the polytheistic religions. The present phase of evolution is directed from the buddhic plane which receives the transmuted results of experience, and yields up the higher emotions (feminine) to the aspiring lower Self incarnate in the soul.

Fetters on a Man

An emblem of attachment of the mind to the lower affections and desires, causing sorrows, troubles, and tribulations, and binding the soul to matter.

Field

A symbol of the lower nature: the arena within which the soul's evolution takes place.

Fire

This important symbol has higher and lower aspects. In its higher aspect it signifies Divine love on the buddhic plane, i.e. the active, masculine principle Atma-buddhi; the Love-energy from the Atman working through Buddhi, the Holy Spirit.

In its lower aspect, it signifies strong desire or passion energizing the matter of the astral plane, and stirring the lower emotions.

Fire, Destroying

A symbol of the Spirit of Love and Truth as the active principle which is the means of dispelling ignorance and error; "for our God is a consuming fire."

Fire of Hell

A symbol of the spiritual energy of Buddha consuming the lower qualities on the astral plane. This takes place unceasingly during the cycle of evolution; it is the means whereby the soul is purified and perfected in its passage through life.

Fire-priests

Symbolic of spiritual aspirations on the mental plane drawing forth the buddhic emotions.

Firmament, Lower

A symbol of the lower mental plane.

"The Master soared upward to the lower firmament. And all the powers of that firmament were in great confusion because of the light, and seeing the mystery of their names and powers inscribed in it."—*The Pistis Sophia.*

The "Master (Jesus) soaring upward" typifies the ascent of the Christ-soul in the mind. The "lower firmament" signifies the lower mind wherein confusion and disturbance arise through the struggle between the analytical faculties which differentiate, define, and cramp (names), and intuition or inspiration (light) which presents the truth from within the soul to the mind.

First-born Son of God

A symbol of the Second Logos, the Only-begotten Son of the Father, the First Logos, the Unmanifest God. In other

terms,—the Higher Self, the first emanation of Spirit from the Absolute.

"For the father of things that are hath made him rise as His Eldest Son, who elsewhere He hath called His First-born, and who, when he hath been begotten, imitating the ways of his Sire, and contemplating His archetypal pattern,s fashions the species of things."—Philo, De Confuse. *Ling*. 14.

"The Son of (the Father's) love; in whom we have our redemption, the forgiveness of our sins; who is the image of the invisible God, the firstbron of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible."—Col. i. 13-16.

"Hiranyagarbha came forth as the first-born of creation from the primeval waters which were created by the first principle (Brahman). Because it is the first principle itself which appears in its creation as first-born, therefore the latter also is denoted by Brahman (masc.)."—Deussen, *Phil. of Upanisads*, p. 199.

"This conception of the first-born of creation as the original source of all wisdom is carried further first in the *Svetasvatara Upanishad* (which in general inclines towards a personification of the divine), and here it is described as the Brahman, Hiranyagarbha the 'golden germ,' or even in one passage (V.2) with a poetic and metaphorical use of the word as the 'red wizard,' *Kapila rishi*, an expression that has led many into the mistaken belief that here in a Vedic Upanishad, Kapila, the founder of the Sankhya system, was named as the first-born of creation!"—*Ibid., p. 200.*

Nevertheless, the "great rishi Kapila," being the Higher Self and founder of the system of existence, is rightly said to be "the first-born of creation!" None of the names in the Indian sacred writings are names of persons. Person, however learned, are too insignificant to have any part in Divine inspiration which proceeds from the Buddhic plane above the human mind. There are no "thinkers of the Upanishads" (*ibid.*,

p. 213) who have tampered with Divine revelation of truths of which they could know nothing.

Flood of Water

This symbol signifies a forthpouring of the Logic Life-Wave,—the waters of Truth,—producing in the first instance erroneous opinions, as the lower mind is the great crater of falsity and illusion.

Flowers

A symbol of the virtues with which the soul is potentially endowed, and which blossom to the light as the Higher Self draws them forth in evolution.

Flowers, White

Emblem of purity in the higher qualities of the soul.

Fohat, or World of Agni

A symbol of the force-aspect of the Logos, operative only on the mental plane of the cosmos or in the causal body.

Folk

A symbol of the lower mental qualities.

Folly

A symbol of the desire-mental activity of the lower self. The folly of the lower self is Wisdom inversely reflected on the lower planes, and this is the means whereby the Self is evolved. Never is the Higher Self stirred save through the unwisdom and inexperience which it is called forth to combat. It is through the apprehension of folly that the wisdom above is awakened.

Foot of Hera (Juno)

A symbol of the lowest part, as it were, of the Wisdom nature, that is, the kama-manasic nature or lower mind-understanding.

Footprints

A symbol of a succession of the physical forms assumed by the ego during the course of the soul's pilgrimage through the lower life.

Footprints of Buddha

A symbol of the marks of the Self's progress on the pathway of perfection and peace. These marks of spiritual development appear in the successive incarnations of the soul.

Footsteps of Buddha

A symbol of the three higher and four lower planes of the universe and soul; the arena of the Self's activities.

"Unflurried, with the lotus-sign in high relief, far-striding, set down with a stamp,—seven such firm footsteps did Buddha take,—he was like the constellation of the seven rishis."—*Buddha, Karita,* Bk.I. 33.

Of Sattvic energy, with the ideal of spiritual perfection held before the Self (the soul in involution), with gaze intently set upon the things of the Eternal,—seven firm efforts in succession were then made by Him. These represented the Self's progress through the seven planes of cosmic activity. The "constellation of the seven rishis" symbolically refers to the seven planes of manifestation.

Forest

A symbol of meditation in the solitude of the soul; a subjective state tude of the soul a subjective state of mind wherein the consciousness is withdrawn from all external attractions into the higher intellect.

"A twice-born Snataka, who has thus lived according to the law in the order of householders, may, taking a firm resolution, and keeping this organs in subjection, dwell in the forest."—*Laws of Manu,* VI.I.

An ego endowed with mind and moral responsibility, who has further completed his incarnations and risen to

individuality in the causal-body, may, with steadfast resolve to conform to the Divine will, and controlling completely his mental qualities, withdraw consciously inwards to mediate and progress, free from all external things.

"O Bharata, what need has a self-controlled man of the forest, and what use is the forest to an uncontrolled man? Wherever a self-controlled man dwells, that is a forest, that is an hermitage."—*Mahabharata*, Santiparva, 5961.

In the name of moral rule (Bharata)! what need has a self-controlled mind of limitation of freedom from external attractions, and, on the other hand, of what use is such limitation to an uncontrolled mind? In whatever environment a self-controlled mind is placed, that is freedom for mediation, that is solitude of soul.

"The word 'forest' is used in this district (New Forest) in its primitives sense of a wilderness or uncultivated tract of country."—Mabel Collins, *In the New Forest*.

Fortunate Conjunction

A symbol of initiation, that is, a junction effected between higher and lower on any plane. It indicates attainment of power over that which is below.

Four Noble Truths

The Buddha taught that (i) the world is full of sorrow, (ii) the sorrow has a cause, (iii) the cause of sorrow is desire and attachment, and (iv) the sorrow can be ended by getting rid of our desire for worldly things. This could be achieved by the Eightfold Path called the Ashta Marga. These were its eight elements: (i) right view of things, (ii) right purpose in life, (iii) right speech, (iv) right action; (v) right living (vi) right effort, (vii) right thinking and, (viii) right kind of meditation.

Four Days

A period which corresponds with the condition arrived at on four planes or four sub-planes.

Four Gospels

Significant of four points of view in beholding truths of the soul's evolution from the lower nature.

Freedom of Will and the Problem of Evil

John H. Hick links the problem of evil to the question of free will early in his discussion of the issue and the point has been identified for comment by modern Buddhist scholars.He is often quoted as stating that "the origin of moral evil lies forever concealed within the mystery of human freedom".

Buddhist scholars have been critical of the theistic matrix in which this statement is made, which by itself, independent of such a context, would probably not cause much stir, as even in a Buddhist context the statement is not entirely meaningless. The theistic context is essential to assessing the significance of it. K.N. Jayatilleke, after citing the Buddhist position that if theism is assumed "then certain evils are inexplicable" goes on to say:

> Here again, leading modern philosophers endorse the argument after showing that all the attempts to explain away evil are unsatisfactory. It will not do to say that evil is negative or unreal, for suffering, ignorance, poverty and ugliness are as real as their opposites. It will not do to say that evils (like willful injury) are necessary for the existence of higher-order goods (like forgivenesses), for there are still many evils for in this fashion. Nor will it do to say that the evils in the world are due to the grant of free-will to human beings (quite apart from the difficulty of reconciling this with divine providence, as indicated above). For as Professor Flew has shown, "There are many evils which it scarcely seems either are or could be redeemed in this way:

> animal suffering, for instance, especially that occurring before—or after—the human period".

In the face of such criticism John H. Hick has argued that "the origin of moral evil lies forever concealed within the mystery of human freedom" but this line of argument leaves Buddhist scholars unmoved: "Here again the inability to give a rational explanation leads the theist to a confession that it is a mystery...So there is the mystery or the incompatibility between divine providence and human freedom as well as the mystery or the contradiction between belief in divine goodness and the existence of certain evils".

Gunapala Dharmasiri voices his criticism even more strongly. It has been, he remarks,

> ... argued that without freedom to do moral evil, the idea of free will does not make any sense. But the problem takes a different turn when one looks at certain aspects of moral evil. Hitler's killing of six million Jews can ultimately be traced to the free will of Hitler. Is that a justification? Hick tries to give a mysterious justification of moral evil in terms of free will: 'The origin of moral evil lies forever concealed within the mystery of human freedom". But does that furnish a justification for the suffering and death of six million Jews? Here the more important problem is the problem of suffering and death of six million rather than the free will of one man. Morally speaking, it is a very dubious explanation or justification to say that the safeguarding of one man's free will involves the suffering and death of six million people. One can say that man himself is responsible for it, but as a justification it would be saying too much. From the point of view of those who suffered an died, what form of justification can they find for their destiny? It is here that moral evil starts to assume a great similarity to physical evil. From the standpoint of those who suffered and the dead, both an earthquake and Hitler's extermination campaign would look very much the same. If the earthquake follows from

> physical regularity and moral evil from mental regularity, both become only factual justification. One cannot say that moral evil, here, admits of a moral justification, because the one who has suffered does not, and cannot, share the justification. The problem becomes important when God is regarded as all-loving and omnipotent. If God is such why does he allow the innocent to suffer at the hand of a mass-murderer like Hitler? Therefore, it is sensible to maintain, as the Buddha did, that moral and physical evils stand on a par in many respects and hence one can sensibly ask, why God did not if he were good, create the world otherwise than as he has created it.

This last point is significant because it suggests that, from a Buddhist point of view, a "counterfactual hypothesis" against Iranian theodicy is as much of a possibility as one in support of it.

The modified "free will defense" also, according to modern scholars, requires further modification, for here again, one cold again "giving due allowance to the utility of moral evil" that

> God could have created a will less free, i.e. limited in several respects, that is, so that it would limit a man from perpetrating Hitlerian types of crime. Even now, though man is theoretically free, there are many things that he cannot actually do. Some things can be done only by a very few men, like knowing other peoples' minds. Having telepathic powers can increase man's degree of free will in the sense that the degree of one's free will increases when a man knows more, because one is less free when one knows less. This is only an example to illustrate how it would be possible for man's free will to be limited by God to avert 'unnecessary moral evil' without making man completely devoid of free will. It would be, of course, a limited form of free will. To speak of practically realizable unlimited free will would be to talk of an unrealizable ideal. If the

> Christians think, to argue from within the tradition, that they can reconcile predestination and free will, there is every reason why God should intervene in man's free will to avoid morally unjustifiable evils that happen due to the existence of free will.

The Buddhists also like to raise the question: how free is free will? This is not meant to deny its existence but to recognize its conditional character often overlooked in the West. As Walpola Sri Rahula points out:

> The question for Free Will has occupied an important place in Western thought and philosophy. But according to Conditioned Genesis, this question does not and cannot arise in Buddhist philosophy. If the whole of existence is relative, conditioned and interdependent, how can will alone be free? Will, like any other thought, is conditioned. So-called 'freedom' itself is conditioned and relative. Such a conditioned and relative 'Free Will' is not denied. There can be nothing absolutely free, physical or mental, as everything is interdependent and relative. If Free Will implies a will independent of conditions, independent of cause and effect, such a thing does not exist. How can a will, or anything for that matter, arise without conditions, away from cause and effect, when the whole of existence is conditioned and relative, and is within the law of cause and effect? Here again, the idea of Free Will is basically connected with the ideas of God, Soul, Justice, reward and punishment. Not only is so-called free will not free, but even the very idea of Free Will is not free from conditions.

John H. Hick begins his chapter, as we noted earlier, by saying that "For many people it is, more then anything else, the appalling depth and extent of human suffering, together with the selfishness and greed which produce so much of this, that makes the idea of a loving Creator seem implausible".

One will have to count the Buddhists among such people.

Freudian Theory of Religion

One may begin by nothing the following key elements in the Freudian theory of Religion. Sigmund Freud (1856-1939) (1) "regarded religious beliefs as 'illusions, fulfillments or the oldest, strongest, and most insistent wishes of mankind", (2) he regarded the personalization of the impersonal forces of nature as a way of dealing with them in human terms; (3) the projection of God as a father-figure was a key development in the respect; (4) religion was "the universal obsessional neurosis of mankind"; (5) Freud associated religion with the Oedipus complex, namely, the "child's unconscious jealousy of his father and desire for his mother", a complex he regarded as universal; (6) this had led the sons into killing their father (who was hoarding all the desirable females) and eating his body, which filled them with remorse, while on the other hand the inability of all to replace the one father gave rise to the tabu of incest. Religion was thus the "return of the repressed". (7) Religion was closely related to childhood in two ways: (i) at a societal level religion represented a development which corresponded to the childhood of humankind and (ii) at an individual level, in a crisis, one regressed to an experience of childhood when one felt protected.

Thus religion, according to Freud, is a repetition of the experience of the child. Man copes with threatening forces in the same manner in which, as a child, he learned to cope with his own insecurity by relying on an admiring and fearing his father. Freud compares religion with the obsessional neuroses we find in children. And, according to him, religion is a collective neurosis, caused by conditions similar to those producing childhood neurosis.

Freud's analysis of the psychological roots of religion attempts to show why people formulated the idea of a god. But is claims to do more than to get at these psychological roots. It claims that the unreality of the theistic concept is

demonstrated by exposing it as an illusion based on man's wishes.

Buddhist thought strikes a responsive chord with many of Freud's ideas.

Two ideas are psychologically deep-rooted in man: self-protection and self-preservation. For self-protection man has created God, on whom he depends for his own protection, safety and security, just as a child depends on its parent. For self-preservation man has conceived the idea of an immortal Soul or Atman, which will live eternally. In his ignorance, weakness, fear, and desire, man needs these two things to console himself. Hence he clings to them deeply and fanatically.

It should be added, however, that according to the Buddhists, it is easier to rid oneself of the idea of God than of the 'self. In the journey of the Bodhisattvas a point comes when,

> A Bodhisattvas can reach his goal. And yet—and this is somewhat of a paradox—only one single little obstacle separates him and us from Buddhahood, and that is the belief in a self, the belief that he is a separate individual, the inveterate tendency to indulge in what the texts call 'I-making and Mine-makings. To get rid of himself is a Bodhisattva's supreme task, and he finds that this is not an easy thing to do. He takes two kinds of measures to remove this one obstacle to Buddhahood—actively by self-sacrifice and selfless service, cognitively by insight into the non-existence of a self. The latter is due to wisdom, defined as the ability to penetrate to true reality, to the 'own being' of things, to what they are in and by themselves, and held necessary to disclose the ultimate inanity of a separate self. And in this scheme action and cognition always go hand in hand, and are closely interrelated.

(2) The Freudian way is one way in which the prevailing view that the Vedic pantheon represents the personification

of the forces of nature could be interpreted. Oddly enough, the Buddhists criticize God for his ignorance of the forces, or rather elements, of nature, rather than man for digging these force of elements.

(3) The Buddhist texts refer to the Mighty God as Father, but they do not deny his existence, only his ultimacy.

(4) the Buddhist critique of *silavata-paramads* or attachment to ritual is strongly suggestive of the Freudian critique of religion.

(5) The Buddhist anticipation of the Oedipal complex even at the stage of conception is uncanny. The following account, which may be compared with the account at the end of the *Tibetan Book of the Dead,* is based on Vasubandhu's account in the *Abhidharma-kosa:*

> The Oedipal character of his analysis would do justice to Freud: driven by karma, the intermediate-state being goes to the location where rebirth is to take place. Possessing the divine eye by virtue of its karma, it is able to see the place of its birth, no matter how distant. There it sees its father and its mother to be, united in intercourse. Finding the scene hospitable, its passions are stirred. If male, it is smitten with desire for its mother. If female, it is seized with desire for its father. And inversely, it hates either mother or father, which it comes to regard as a rival. Concupiscence and hatred thus arise in the gandharva as its driving passions. Stirred by these wrong thoughts, it attaches itself to the place where the sexual organs of the parents are united, imagining that it is there joined with the object of its passion.

However, the Buddhists do not use the idea to account for the origin of religion.

(6) The Buddhists, far from regarding incest as a taboo, establish the purity of Buddha's line through its practice. The context is provided by a Brahmin reviling the low origin of the Sakya tribe to which the Buddha belonged.

Then the Blessd One thought thus: 'This Ambattha is very set on humbling the Sakya with his charge of servile origin. What if I were to ask him as to his own lineage."

And he said to him:

"And what family do you then, Ambattha, belong to?"

"I am a Kanhayana."

"Yes, but if one were to follow up your ancient name and lineage, Ambattha, on the father's and the mother's side, it would appear that the Sakyas were once your masters, and that you the offspring of one of their slave girls. But the Sakyas trace their line back to Okkaka the king.

"Long ago, Ambattha King Okkaka, wanting to divert the succession in favour of the son of his favorite queen, banished his elder children—Okkamokha, Karandas, Hatthinika, and Sinipura—from the land. And being thus banished they took up their dwelling on the slopes of the Himalaya, on the borders of a lake where a mightly oak tree grew. And through fear of injuring the purity of their line they intermarried with their sister. Now Okkaka the king asked the ministers at his court: 'Where, Sirs, are the children now?' 'There is a spot, Sire, on the slopes of the Himalaya, on the borders of a lake, where there grows a mighty oak (*sako*). Thee do they dwell. And lest they should injure the purity of their line they have married their own (*sakahi*) sister.'

'Then did Okkaka the king burst forth in admiration: 'Hearts of oak (*sakyal*) are those young fellows! Right well they hold their own (*paramasakya*)!'

'That is the true reason, Ambattha, why they are known as Sakyas. Now Okkaka had a slave girl called Disa. She gave birth to a black baby. And no sooner was it born than the little black thing said, 'Wash me, mother. Bathe me, mother. Set me free, mother, of this dirt. So shall I be of use to you.'

"Now, just as now, Ambattha, people call 'devils', so then they called devils 'black fellows' (*Kanhe*). And they said: 'This fellow spoke as soon as he was born. 'Its a black thing (*kanha*)

that is born, a devil has been born!' And that is the origin, Ambattha, of the Kanhayanas. He was the ancestor of the Kanhayanas. And thus is it, Ambattaha, that if one were to follow up your ancient name and lineage, on the father's and on the mother's side it would appear that the Sakyas were once your masters, and that you are the offspring of one of their slave girls."

(7) The Buddhists do not associate theism with childhood but they do quite clearly associate it with wish-fulfillment. Thus Buddha asks his Brahmin disputants if any of them have met Brahma face to face and when they are compelled to say no he implies that Brahma is just a piece of wishful thinking, as the following example suggest.

"Just, Vasettha, as if a man should say, 'How I long for, how I love the most beautiful woman in this land!' And people should ask him, 'Well! good friend! this most beautiful woman in the land, whom you thus love and long for, do you know whether that beautiful woman is a noble lady or a Brahman woman, or of the trader class, or a Sudra?'

"But when so asked, he should answer: 'No.' and when people should ask him, 'Well! good friend! this most beautiful woman in all the land, whom you so love and long for, do you know what the name of that most beautiful woman is, or what is her family name, whether she be tall or short or of medium height, dark or brunette or golden in colour, or in what village or town or city she dwells?'

"But when so asked, he should answer: 'No.'

"And then people say to him, 'So then, good friend, whom you know not, neither have seen, her do you love and long for?'

"And then when so asked, he should answer, 'Yes.' Now what think you, Vasettha? Would it not turn out, that being so, that the talk of that man was foolish talk?'

"In sooth, Gotama, it would turn out, that being so, that the talk of that man was foolish talk!'.

"And just even so, Vasettha, thought you say that the Brahmans are not able to point out the way to union with that which they have seen, and you further say that neither any one of them, nor of their pupils, nor of their predecessors even to the seventh generation has ever seen Brahma. And you further say that even the Rishis of old, whose words they hold in such deep respect, did not pretend to know, or to have seen where, or whence, or whither Brahma is. Yet these Brahmans versed in the Three Vedas say, forsooth, that they can point out the way to union with that which they know not, neither have seen! Now what think you, Vasettha? Does it not follow that, this being so, the talk of the Brahmans, versed though they be in the Three Vedas is foolish talk?"

"In sooth, Gotama, that being so, it follow that the talk of the Brahmans versed in the Three Vedas is foolish talk!"

"Very good, Vasettha. Verily then, Vasettha, that Brahmans versed in the Three Vedas should be able to show the way to a state of union with that which they do not know, neither have seen—such a condition of things can in no wise be".

Not only does the Freudian theory of religion contain elements which have been anticipated in Buddhism as such, modern Buddhists find it relatively easy to formulate some aspects of Buddhism in Freudian terms. Both of these points can be illustrated through the writings of K.N. Jayatilleke. In the following remarks he endorses the Freudian view that certain religious ideas may contain elements of wish-fulfillment. In relation to the desire for belief in survival or rebirth he remarks:

> Freud in his work called *The Future of an Illusion* tries to show that people entertain certain religious beliefs, like the belief in the existence of God, for instance, because there is a deep- seated craving in us for security amidst the insecurity of life and the uncertainty of the beyond. According to him people believe in God dogmatically because of such a deep-seated craving. It is an object of

> wish-fulfilment and, in this specialised sense, an 'illusion.'

His next remark is cautionary and that caution is Freudian as well:

> This does not, however, necessarily mean that the belief is false. As Freud himself pointed out, a girl may believe in the existence of a Prince Charming who may one day come and propose to her because she likes to believe this, but this does not necessarily mean that such a person does not exist. So the desire to believe in rebirth or survival does not necessarily show that the belief is false just as much as the desire to disbelieve in rebirth does not imply that the contrary belief is false.

The other point, that Buddhism itself can be readily formulated in Freudian terms may now be illustrated. The following passage in K.N. Jayatilleke is as good an example as any Although he prefects the passage by commenting that the "Buddhist theory of motivation may be compared with that of Freud although it is more adequate than the latter" and he uses the language of comparison throughout the passage, it is easy to see how by a mere parenthetical reversal it would be easy to clothe Buddhism in a Freudian garb. K.N. Jayatilleke writes:

> Man is motivated to act out of greed, which consists of the desire to gratify our senses and sex (*kama-tanha*, comparable with the libido of Freud) as well as the desire to gratify our egoistic impulses (*bhava-tanha*, comparable with the ego-instincts and super-ego of Freud). He is also motivated to act out of hatred, which consists of the desire to destroy or eliminate what we dislike (*vibhava-tanha*, comparable with the thanatos or death-instinct of Freud) and also out of erroneous beliefs.

Such convergences notwithstanding, however, Buddhism would stop short of explaining religion away in Freudian

terms. For Freud God was the ultimate reality and could be thus explained away, and as the religion of Freud's culture was theistic, religion or the reality it represented could also be explained away. But in Buddhism, not only is God in the Buddhist sense not denied as unreal though "theistic hopes" pinned on him may be, the reality of an ultimate realizationin Buddhism is not denied. On the contrary, this truth of Nirvana it is asserted as in Buddha's famous declaration in *Udana* 80, which is often cited:

> There exists, monks, that sphere (*ayatana*) where there is neither solidity, nor cohesion, not heat, nor motion, nor the sphere of infinite space, nor the sphere of infinite consciousness, nor the sphere of nothingness, nor the sphere of neither-perception-nor-non-perception; neither this world, nor a world beyond, nor both, nor sun and noon; there, monks, I say, there is no coming (*agati*) and going (*gati*), no maintenance (*thiti*) no decease (*cuti*) and rebirth (*upapatti*); that, surely, is without support, it has no functioning, it has no object (*appatittham appavattam anarammanam*)—this is just the end of *dukkha*.

Friends, and Foes

Symbols of the higher emotions and the lower desires.

Frigg, or Frikka, Wife of Odin

A symbol of Wisdom, the principle of Buddhi, allied with the Self.

F.R. Tennant's View

F.R. Tennant's doctrine of voluntaristic faith is best developed in the context of the position developed by William James. In one respect it diverges from james's position on faith, but in another it converges with James's position on saintliness. It diverges from James's position on faith by being more rigorous in its approach, First of all, Tennant distinguishes between faith and belief as follows:

> Belief is more or less constrained by fact or Actuality that already is or will be, independently of any striving of ours, and which convinces us. Faith, on the other hand, reaches beyond the Actual or the given to the ideally possible, which in the first instance it creates, as the mathematician posits his entities, and then by practical activity may realize or bring into Actuality. Every machine of human invention has thus come to be. Again, faith may similarly lead to knowledge of Actuality which it in no sense creates, but which would have continued, in absence of the faith-venture, to be unknown: as in the discovery of America by Columbus.

Then he proceeds to show how science involves elements analogous to faith:

> Science postulates what is requisite to make the world amenable to the kind of thought that conceives of the structure of the universe, and its orderedness according to quantitative law; theology, and sciences of valuation, postulate what is requisite to make the world amenable to the kind of thought that conceives of the why and wherefore, the meaning or purpose of the universe, and its orderedness according to teleological principles.

The "scientific" proof of faith he offers, however, is saintliness.

> Successful faith...is illustrated by numerous examples of the gaining of material and moral advantages, the surmounting of trials and afflictions, and the attainment of heroic life, be men of old who were inspired by faith. It is thus that faith is pragmatically 'verified' and that certitude as to the unseen is established.

In the end, Tennant has used James's criterion: 'not by the roots but by the fruits ye shall know them', although in the beginning his position is far less open-ended than that of James.

From the perspective of Buddhism the points on which Tennant has been criticized are potentially of even greater interest than Tennant's own position. John H. Hick remarks that

> Tennant's bracketing together of religious faith and scientific 'faith' is highly questionable. A scientist's 'faith' is significant only as a preliminary to experimental verifiation. It is often a necessary stage on the way to tested knowledge, and it has value only in relation to subsequent verification. In science, verification... consists in finding that the postulate or theory is borne out by appeal to external facts and tallies with them.

He goes on to note that such verification is not possible in the use of faith according to Tennant and therefore subjective sanctification must take the place of objective verification. The Buddhist position is one of great sympathy with that of Tenant. We saw earlier how the Buddhist concept of faith tends to assimilate the scientific and how, as the results of Buddhist practices can be experienced in this life, "objective" verification may not be out of the question. A second criticism of Tennant by John H. Hick is based on Tennant's claim that

> The fruitfulness of a belief or of faith for the moral and religious life is one thing, and the reality or existence of what is ideated and assumed is another. There are instances in which a belief that is not true, in the sense of corresponding with fact, may inspire one with lofty ideals and stimulate one to strive to be a more worthy person.

John H. Hick remarks that "This admission reduces religious faith, as Tennant conceives it, to an unverifiable hope, and thereby undermines his attempt to assimilate religious to scientific cognition". From the Buddhist point of view, however, "assimilation of religious to scientific cognition" does not pose any special problem and may even be welcomed;

and because Buddhism accepts the position that a belief may not be true and yet be morally uplifting, the Buddhist position is also close to that to Tennant in this regard.

Fructifying Principle

A symbol of the Divine life within the lower nature embodied through the process of involution.

Fruit

A symbol of results of action good and bad. Effect of the operation of the law of karma,—moral causation,—in the soul's progress.

Fudo, God of Fire

A symbol of the Higher Self (atmabuddhi).

"A Japanese Buddhist deity, worshipped as a god of fire. He sits, stern and 'immovable,' surrounded with flames, and holding a two-edged sword and a rope; the latter he uses like some of the Indian gods to restrain the wicked. The flames are interpreted as symbols of wisdom,of which he is also said to be a god (Murray)."—*Nonclassical Mythology*, p. 71.

The "fire" and "flames" signify the buddhic plane, the plane of Wisdom. The "sword" is a symbol of the Divine Will exercised as spiritual force to dispel ignorance and evil. The "rope" indicates the buddhic functioning for the transmutation of the lower qualities into the higher. The "wicked" are the lower desires which must be overcome and cast out of the soul. The lower qualities have to be purified by the spirit (fire) within them, so that the higher may evolve through them.

Fugitive and Wanderer

A symbol of the ego or soul, separated apparently from its spiritual source and undergoing a series of transient terrestrial incarnation.

Fulfilling the Law with Love

This signifies the functioning of the higher intellect which supersedes the lower and intuitively perceives the Divine Truth, Love, and Wisdom.

Funeral-piles of the Dead Burning

Symbolic of the lower mental qualities dissolved and superseded.

G

Galilee

A state of advance in the environment of the ego, or the condition of the soul,—Implying progress.

Gall

symbolic of a sensuous gratification which would appear nauseous to the higher nature.

Gandharvas, or Sirens

Symbols of Devas of the buddhic plane, which assist in establishing harmony in the soul through the aesthetic emotions.

Ganesa, God of Wisdom

A symbol of atma-buddhi-manas, or the Higher Life.

"Praise to thee, O Ganesa. Thou art manifestly the truth; Thou art undoubtedly the Creator, Preserver, and Destroyer, the Supreme Brahma, the eternal Spirit... By thee was this universe manifested; for thou art earth, water, fire, air, and ether. Thou art Brahma, Vishnu, and Rudra. We meditate on they countenance; enlighten therefore our understanding. He who continually meditates upon thy divine from, conceiving it to be with one tooth, four hands, bearing a rat on thy banner, of a red hue, with a large belly, anointed with red perfumes, arrayed in red garments, worshipped with offerings of red flowers, abounding in compassion, the cause of this

universe, imperishable, unproduced, and unaffected by creation, becomes the most excellent of Yogis."—*Ganapati Upanishad*, Wilkins, p. 331.

the universe is mainfested through the Higher Self in the five planes,—physical (earth), astral (water), mental (air), buddhic (fire) and atmic (ether). The "one tooth" signifies power potential; "four hands," activities on the four planes below atma. The "rat" is an emblem of the lower quaternary. The "redness" signifies Divine Love which draws all things to the Self. The "large belly" denotes ability to transmute (digest) the lower qualities into the higher.

Ganges River

A symbol of the Divine life, atmabuddhic (the "river of life") which flows from its source, the Absolute, downwards through the higher planes, being reflected, as it were, in the lower planes.

Garhapatya Fire

A symbol of the boddhi-manasic centre of activity in the causal- body on the higher mental plane of the soul.

Gate (Higher Aspect)

A symbol of the higher mind or causal body in its receptive capacity for vibrations form below and from above. It becomes thereby the entrance through which the lower consciousness rises to the higher planes (heaven).

Gates of Eridu

A symbol of the higher manas which communicates between the higher and lower regions of existence.

Gautama As A Preacher

Gautama, after his enlightenment, set out on his travels. From *Vinaya, Mahavagga* we learn that Gautama had misgivings in his mind. He said to himself

This that through many toils I have won,
Enough, why should I make it known,
By folk with lust and hate consumed.
This truth will not be understood.

(*Vinaya, Mahavagga*, 1, 5, 3,).

But very soon Gautama realized that at least a few clear-headed persons would surely understand the new gospel and renounce their misguided beliefs. He now had a keen desire to impart his new religion. He first of all went to Banaras and Sarnath. Banaras was a centre of learning in those days. He first of all addressed those five monks who had become once his disciples but had left him in despair. He told them the middle path i.e. and ascetic should avoid both extremes. He should neither addict himself to the pleasure of senses nor of self-mortification and so he (Gautama) set in motion his *'dharmachakra'*. Those five monks became his disciples and thus was laid the foundation of the Buddha Sangha.

From Rajgriha Gautama moved to Saravasti, the capital of Kosala. There Prasenajit, the king of Kosala, became his disciple. From there he reached Kapilvastu. At that time he was seventy years old. His nurse, father and wife all became his followers. He explained to the people the problems connected with life and their solution. Thousands of men and women were greatly influenced by his simplicity of thought. His character was so pure and perfect that people were automatically attracted towards him. Due to the increasing popularity of Buddha and his preaching his cousin Devadatta became jelous of him and twice he tried to take his life but he escaped in a miraculous manner.

Gayatri Verse or Metre

A symbol of the astral plane in relation to the rate of vibration in the atoms of astral matter.

Gems, or Precious Stones

Symbols of virtues and high qualities of mind and emotion.

"In that city (of Kapila), shining with the splendor of gems, darkness like poverty could find no place."—*Buddha-Karita*, Bk. I. S.B. of E.

In the centered Self on the higher planes is perfect bliss, emanating the highest qualities of Love and Wisdom. Ignorance (darkness) or privation (poverty), could not possibly enter into manifestation at this stage of forthgoing toward involution.

Generative Function

This symbol expresses the interactive spirit-matter creative, or multiplying function in nature, by means of which the consciousness evolves in the transitory forms.

GEOMETRY:

Gemoetry and symbolism are the means whereby all spiritual facts are expressed, and by a knowledges of which they are to be interpreted.

"Thus the King took away the one and protected the seven; he abandoned the seven and kept the five; he obtained the set of three and learned the set of three; he understood the two and abandoned the tow. "—*Buddha-Karita*, Bk.II. 41.

Thus the One manifested as seven planes and their activities. The two highest, or innermost, remain in obscuration; the five are manifest. The set of three is the triad which is expressed in the triple nature of the manifested soul, that is, atma, buddhi, and higher-manas. The two stand for the desire-nature and the reason-nature, both of which must be experienced and eventually abandoned.

Germs, or Seeds

A symbol of the monads of Life and of Form, which proceed forth primordially into manifestation.

Gethsemane

A symbol of an interior and subjective mental state in which the soul truly lives in its evolving experiences.

Gifts of God

These are higher powers and faculties bestowed on the soul when the soul is prepared to receive them. Causation is of the higher nature only. Phenomena are effects.

Girdle of Gold

Emblem of the endowment of wisdom; the consciousness upon the buddhic plane.

Glass, or Crystal

A symbol of Truth on the higher mental plane.

Gnosis of Life

A symbol of the Illuminator of the qualities, i.e. the Higher Self—he that brings Truth of the soul, from within.

Goat,—White H-goat, Unborn, Horliness, Bearded

A symbol of the Higher Self incarnate in the lower nature, from which it climbs upward to Itself above.

Goat, Milch

A symbol of error and desire, the lower good of the soul.

God, Potential and Actual

A symbol of the central principle of being, the only reality, and the source of the transitory manifestation of the external universe, and of the human soul.

Godhead

A symbol of the Absolute,—the Divine Reality, potential and unmanifest,—the One Source of all.

Gods, Deities

Symbols of the highest Ideals in the soul. Love and Wisdom, Truth, Goodness, and Justice.

"Not different gods amongst different people—Barbarian or Grecian, of the South or the North—but life as the Sun, Moon, Sky, Earth, Sea are the common property of all men, but yet are called by different names by different nations; in the same manner as one Reason regulates all things, and one Providence directs, and subordinate Powers are appointed over all things, yet different honours and titles are by custom assigned to them amongst different peoples'; and these have established and do employ, symbols, some obscure, some more intelligible, in order to lead the understanding into things divine."—Plutarch, *Isis and Osiris*, 67.

"All the Gods are good, and invariably the causes of good; and all to them are uniformly convolved to one good, according to the beautiful and good alone."—Iamblichus, *The Mysteries, etc.*, Th. Taylor trans., p. 68.

"They are called gods who are in divine truths from the Lord, and abstractedly, the truths themselves."—Swedenborg, *Apoc. Rev.*, n. 44.

"The names of the Gods of whom Orpheus sings are not the title of deceiving demons, but the designations of divine virtues."—Picus Mirandulanus, Opp., p. 106, ed. Basil.

"Justice, goodness, disinterestedness truth, purity, love; do you not transport these ideas to heaven? Are they not in fact the essential elements of your conception of heaven? In it not through them that you imagine beings in higher stages of existence? Is not the very idea of a higher being this,—that the elements of moral perfection dwell in himin fullness and unity, as they are not unfolded upon earth? Here then we learn the greatness of human nature."—W.E. Channing, *The Perfect Life*, p. 51.

"'So that the gods might dwell upon the earth in joy of heart, Marduk created mankind? Man therefore is created for

the sake of the gods; it is precisely so in the Enumaelish."—A. Jeremias, *Old Test., etc.* Vol. I. p. 143.

"Savitri is the mind, and the gods are the vital airs;—'Savitri, having harnessed the gods going by thought to the light, to heaven.'-for as such as are going to the heavenly world by thought (devotion) he has harnessed them for this holy work."—*Sata. Brah,.* VI. 3, 1, 15.

"Savitri" is the Self working through the higher mind, and the "gods" are the energies of the Divine Life, the buddhi-manasic qualities. The Self has attached to the soul the higher qualities (gods) which aspire to the truth (light), for it is by means of the higher qualities that the egos are raised to a higher state of consciousness.

"Everything earthy in the Light-world of Ormazd had its protecting deity.These guardian spirits were divided into series and groups. They had their captains and their associated assistants." —*Zoroastrian System.* J.F. Clarke.

This means, that as it was below, so also it was in prototype above. The "deities" are the ideals which enlist the veneration of the soul. The divisions are the groups of ideals centralized, which have been responsible for the religious and other systems of thought in human development.

"What is God for humanity but the transcendental summary of its suprasensible wants, the category of the ideal."—E. Renan, *L Avenir de la Science.*

Gold-coloured Spot

A symbol of a permanent atom of the causal-body, as a centre of organisation on the higher mental plane, and to which are attached the buddhic qualities.

Golden Age

A symbol of the cycle of Involution which preceded the present cycle of Evolution. It is the age of archetypal perfection.

Golden Hair

A symbol of the highest aspirations of the mind in contact with buddhi.

Goloka or Gokala, World of Cows

A symbol of the buddhic plane.

"Goloka' the world of the cows,' or the supreme heaven of Krishna."—A. Barth, *Religions of India*, p. 228.

The plane of buddhi (cow) is the height of attainment for the Soul (Krishan) in the present cycle.

Good Friendship of Foreigners

This symbol signifies the benefit derived from the experiences of the undiscipplined and adverse qualities in furthering the soul's development.

Gopis, Cowherdesses

A symbol of the buddhic emotions which accompany the manifesting Higher Self or Divine Soul.

"In those same amours (with the Gopis) to which Krishna surrenders himself, we have a picture of the wanderings of the soul (for Krishna is also the universal soul) and the ineffable blessedness which it experiences when, restored to itself and yielding to the invitations of grace, it throws itself into the arms of God."—Barth, *Religions of India*, p. 231.

Gospel

The message of Wisdom from within to acquaint the soul of its Divine nature, its purpose, and its destiny.

Gospel of the Kingdom

A symbol of the Divine message to the soul to make things below perfect, as their prototypes above are perfect.

Gospels

Writings symbolic of the evolution of the soul.

Grace of God

A symbol of the response of the Higher nature to the aspirations of the lower. It is through the action of the Higher nature alone that the soul is raised; the unassisted lower nature being incapable of raising itself.

Grass

A symbol of the conditions of awakenment of the Divine life in the lower nature of the soul.

Green Lion Hunting

A symbol of the pursuit and capture by the spiritual and ethical qualities of the lower personality with its passions and appetites.

Griffin

A symbol of the higher and lower planes on which the Higher Self manifests.

Grounds for Belief in God

It was indicated that Buddhism is an atheistic religion. It should be recognized clearly, however, that in order to properly call Buddhism atheistic, the sense of the word theism must be dearly defined. The need for such clarity will become apparent towards the end of the chapter. The position is stated with admirable clarity by K.N. Jayatilleke:

> Using the word in the above sense of a Personal Creator God, who is a Supreme being possessed of the characteristics of omniscience, omnipotence and infinite goodness, if we ask the question, "does God exist?", there are four possible answers. They are: (1) those theists who say "yes" and affirm God's existence, (2) those atheists who say "no" and deny God's existence, (3) those sceptics or agnostics who say "we do not know" or "we cannot know" and (4) those positivists who say that the question is meaningless since the meaning of the term "God" is not clear.

> What is the Buddhist answer to this question? Was the Buddha a Theist, an Atheist, an Agnostic or a Positivist? The answer is fairly dear. Given the above definition of God in its usual interpretation, the Buddha is an atheist and buddhism in both its Theravada and Mahayana forms is atheism.

How do Buddhists arrive at such conclusion and, equally importantly, how far are they prepared to go with their conclusion? The answer to this question is best obtained by identifying their responses to the various grounds offered for the existence of God in the Western philosophy of religion.

Ground, Holy

A symbol of the spiritual nature of the soul, which is the foundation of manifest existence.

Grounds for Disbelief in God

The Buddhist shares with the atheist or the agnostic the view that God either does not exist or that a determination in this matter is not possible. Actually, in this respect the Buddhist belief may properly be called atheistic rather than agnostic, though some tend to consider buddha's position as agnostic rather than atheistic. This may result from the misperception that the question of the existence of God belongs to the category of the "unanswered question" but, as was pointed out earlier, this does not seem to be the case K.N. Jayatilleke clearly and it seems correctly asserts that considering the constellation of ideas associated with God in the western philosophy of religion, "Buddhism is a form of atheism".

John H. Hick has pointed out that:

> The responsible skeptic, whether agnostic or atheist, is not concerned to deny that religious people have had certain experiences as a result of which they have become convinced of the reality of God. The skeptic believes, however, that these experiences can be

adequately accounted for without postulating a God, and by adopting instead a naturalistic interpretation of religion.

Heaven and Hell

Concepts of heaven and hell are found both in Christianity and Buddhism but in different contexts—in relation to resurrection in Christianity and in relation to rebirth in Buddhism.

In Christianity, faith in resurrection is based partly on faith in the precedent of Jesus Christ and the promise it embodies but it also "arises as a corollary of faith in the sovereign purpose of God, which is not restricted by death and which holds us in being beyond our natural mortality. The idea of the fellowship of God also required that human creatures do not "pass out of existence when the divine purpose for them still remains largely unfulfilled". Thus it is "this promised fulfillment of God's purpose for the individual in which the full possibilities of human nature will be realized, that constitutes the 'heaven' symbolized in the New Testament as a joyous banquet in which all and sundry rejoice together".

In this context one must distinguish between two Buddhist concepts: heaven with a small h and Heaven with a capital H. The Buddhist heavens (with a small h) are heaven one achieves as a result of beneficial good deeds allowing one to enjoy a happy if temporary existence, or a place from where one moves on towards Realization without having to be reborn in a human realm. This latter case of sanctification in Theravada Buddhism is called *anagami* or the non-returned. While heavens with a small h suffice to describe the celestial realms in Theravada Buddhism, this is not the case with Mahayana Buddhism which evolved the concept of the Pure Land (*sukhavati*). In Theravada Buddhism, heavens are really stopping stations either on the way to *Nirvana* or for returning back into samsara as represented by our worldly existence. The beliefs of the Pure Land school come closer to the Christian Heaven.

The Pure Land School takes as its principle text the *Sukhavativyuha* or the *Pure Land Sutra*. This sutra exists in along and a short version. The former begins with a dialogue between Sakyamuni and Ananda concerning a monk named Dharmakaya,who went to a former Buddha for a description of the ideal Buddha and land. After having received instructions from the Buddha, Dharmakaya then uttered an earned wish to be reborn as that ideal Buddha presiding over that ideal Buddha land. This earnest with forms the nucleus of the long *Sukhavativyuha.*

It was mentioned earlier that the *sutra* exists in two versions: a long one and a short one.

Both the long and short versions of the sutra contain a detailed description of the Pure Land, or the Western Paradise. There is one great difference between the two however. The long version emphasizes that rebirth in the Pure Land comes as the result of meritorious deeds as well as faith and devotion to Amitabha, whereas the short version specifically states that only faith and prayer are necessary.

Perhaps it is significant that the short one gained wider acceptance. Both, however, describe the Pure Land in similar terms:

The Buddha presiding over the Pure Land is designated as Amitabha, meaning Infinite Light, or Amitayus, Infinite Life. The Pure Land is described as being rich, fertile, comfortable, filled with gods and men but with none of the evil modes of existence, such as animals, ghosts or denizens of hell. It is adorned with fragrant trees and flowers, especially lotus, and decorated with the most beautiful and precious jewels and gems. Rivers with sweetly scented waters give forth pleasant musical sounds, and are flanked on both banks by scented jewel trees.The heavenly beings sporting in the water can cause it to be hot or cold as they wish. Everywhere they go, they can hear the *dharma* of the Buddha, the teachings of compassion, sympathetic joy, patience, tolerance, equanimity, and so forth. Nowhere do they hear of or meet with anything

unpleasant, unwholesome, woeful, or painful. That is why the land is called Sukhavati, the Pure and Happy Land. Whatever the inhabitants wish, that will they obtain.

This description provides many parallels with the Christian ideas of Heaven. First, the landscape is similar. Second, the role faith plays in this scheme of things is obvious. Third, the Bodhisattava is able to take on himself the sins of others the way Jesus atoned for the sins of others. Fourth, the Pure Lands are connected with a Buddhology involving the "three bodies of the Buddha", just as heaven involves a Christology of three persons. Fifth, the relationship of a Bodhisattava (in this case Avalokitesvara) to a Buddha (in this case Amitabha) closely resembles that of Jesus to God. There is, however, one major difference. Even in the Pure Lands, the pure beings are still seeking, in a very pleasant environment no doubt, the achievement of Full Enlightenment. It is interesting that the form in which the Buddhas manifest in these realms in called Sambhogakaya.Though the term has "never been satisfactorily interpreted" it is sometimes translated as the "enjoyment body" an sometimes as the "communal body". It is not impossible to render it as the 'body of communal enjoyment', suggestive of an eschatological banquet!

The Buddhists are somewhat less enthusiastic about hell. It has been pointed out that from a Christian perspective (1) the doctrine of eternal damnation may not possess a "secure New Testament basis" as the Greek word *aionios*, which is usually translated as eternal can also have the more limited meaning of "for an neon, or age", (2) that the "reconciling of God's goodness and power with the fact of evil" seems to "preclude eternal human misery" and (3) that hell could mean "a continuation of purgatorial suffering often experienced in life".

All of these three points of view find a parallel in Buddhism—but without involving God, whose magisterial role is played by the doctrine of karma in Buddhist thought. Thus

there is no exclusion from salvation in Buddhism and any such suggestion has quickly invited the charge of heresy. Furthermore, the fact that *karma* combines the punitive and redemptive roles in its operation similarly precludes eternal misery. On the last point, the Buddha is said to have gone even further and to have maintained that hell could be a term for "painful bodily sensation", though he also identified an inhospitable realm similar to the spatial concept of hell in Christianity.

Guardian Spirits of Men

A symbol of the Divine monads or spiritual egos within all human beings, manifesting upon the mental plane.

Guests, Wedding

Symbolic of higher emotions and higher faculties accompanying the lower Self when it becomes one with the Higher Self.

Guilty Persons

Symbolic or anti-social qualities, such as hate, revenge, envy, malice, cruelty, etc., which become active in astro-mental forms in the lower nature of the soul.

"Guilty persons, even though he (the king) had sentenced them to death, he did not cause to be killed, nor even looked on them with anger; he bound them with gentle words and with reform produced in their character,—even their release was accompanied be no inflicted injury."—*Buddha-Karita*, Bk. II. 42.

This refers to the involution of the lower passionate qualities,—hate, revenge, malice, etc., which though apparently abhorrent and condemned by the Higher nature of extinction, are not really doomed. Neither are they regarded as inferior nor useless, for they have their part in the Divine scheme. Through love and wisdom they can be transformed. They become gradually regulated and guided by the higher impulsions from above with in the soul, and in process of

time transmuted into higher qualities. Their purification, or release from the thraldom of the lower personality, involves in reality no harshness, severity, or sudden transition. It may be said of the method of purification, that "it is all triumphant art,—art in obedience to law"; without coercion and in accordance with love and wisdom.

Guru, or Teacher

A symbol of the spiritual mind; that faculty in the higher mind which brings knowledge from above to the causal-self in accordance with the endeavours of the lower self to attain goodness and truth.

"That Brahmanas, who performs in accordance with the rules of the Veda the rites, the Garbhadana (conception rite), and so forth, and gives food to the child, is called the Guru (the venerable one),"—*Laws of Manu*. II. 142.

That higher mental faculty which carries out the Divine laws of the higher nature in regard to the nurture and sustenance of the spiritual germ and infant "Son of mind" in the soul, may be called the spiritual mind, (buddhi-manas).

"Without the true Guru they find not the Real Thing. They who are purified by the True One walk in the true way." "There is no emancipation without the perfect Guru" (Guru Nanak).—Macauliffe, *The Sikh Religion*, Vol. I, p. 365.

H

Habit

The functioning in old-established directions of the subconscious automatic mind. This section of astromentality is amenable to suggestion when constantly made; hence change of habits.

Hades; The Underworld

A symbol of the lower planes of existence. The lower quaternary, which is below the Upper world of the higher planes. More particularly it refers to the desire-mental conditions which involve suffering and sorrow. Souls are always in Hades until the consciousness has risen above the lower mental plane and entered the higher, where union with the Higher Self is effected.

Hair,—side-lock

A symbol of intuition, or the buddhimanasic functioning.

"Keresaspa, a youthful here who wore a side-lock, and carried a club, who slew the serpent Svara."—*Homa Yasht*.

The Love-nature (Keresaspa) signifies the path of the soul in Devotion to the Ideal. The "side-lock" signifies the attainment of intuition. The "club" is a symbol of emotion. The nature is to be disciplined through the Love-element which conquers selfishness (Svara).

"The second sign (of a 'great man' or Buddha) is to have hair curling towards the right side, of a deep black, changing colur with the light."—*The Lotus of the Good Law.*

When the consciousness rises to the higher mind (great man) the intuition becomes active (right) and no longer latent (black), for the light of Truth shines unit, and its quality (colour) becomes apparent.

"As to Isis (when she heard of the death of her husband Osiris), she immediately cut off one of the locks of her hair, and put on mourning apparel."—Plutarch, *Isis and Osiris,* p.14.

Wisdom (Isis) now appears obscured, so that the lower mind cannot perceive her, for she is to the personality "black". The cutting off of the "lock of hair" signifies that the ego was deprived of intuition, or psychic faculty, which had hitherto been vouchsafed to the lower self. The deprivation occurs as the lower emotion-nature becomes active in the soul.

"And his (Ra's) hand stayed not, and he made his form into that of a woman with a lock of hair which became that divine lock in Annu."—Budge, *Book of the Dead,* p. 342.

This refers to the activities of atmabuddhi energizing the intuition from the buddhic plane.

"For what is a lock of the head but thoughts of the mind gathered together, so as not to be scattered and dispersed, but to remain bound by discipline. A hand is therefore put forth from above, and the Prophet is lifted up by the lock of his head (Ezek. viii. 3); because when our mind collects itself by watchfulness, heavenly power raises us upward from things below."—St. Gregory, *Morals on the Book of Job,* Vol. III. p. 440.

Hair Tuft Between the Eyebrows of Buddha

An emblem of spiritual truth within the soul.

Hand

A symbol of the directive principle of activity either outgoing (right) or incoming (left). The positive and negative aspects of Divine action in the soul.

Hand, Left

A symbol of the externally passive incoming energy of the soul.

Hand, Right

A symbol of the externally positive outgoing energy,—that which does. The evolutionary force from within outwards.

Hand of Every Beast and Man

Symbolic of self-directed activities of the desires and of the mental qualities.

Hathor, Cow and Moon Goddess

A symbol of Budhi, reflected upon the astral plane, or as the vehicle of atma.

"Hathor means 'Abode of Horus.' She was the goddess of love and joy. The cow was sacred to her." "The golden Hathor was goddess of the western sky which received the dying sun in the glow of sunset."—Wiedemann, *Rel. of Egyptians*, pp. 30, 142.

Buddhi (cow-Hathor) receives the incarnate God (dying sun) in the first division of the Taut, and parts with Him in the last, when rising victorious to his own plane (atma).

Havilah Land

A symbol of the lower buddhic region.

"The name of the first river is Pishon: and that is it which compasseth the while land of Havilah where there is gold; and the gold of that land is good; there is dellium and the onyx stone."—Gen. ii. 11, 12.

The "name" or symbol of the first answers to the higher mental plane: this comprises the circuit, as it were, below and around the buddhic state. The "good gold" stands for celestial Truth. Upon these levels exist wisdom and power.

Healing

A symbol of a spiritual process by means of which qualities are energized, harmonized, and purified. Evolution is often irregular and unbalanced through the vacillations of the egos; and spiritual adjustments are made according to an ideal pattern, as the souls become prepared for them. The higher nature gradually conforms the lower nature to itself.

Healing of An Epileptic

Symbolic of the steadying by the Spirit of the mental faculty which wavers between passion and error.

Heaven

A symbol of the state of consciousness on the buddhic plane which is above the mental plane.

"The first man is of the earth, earthy: the second man is of heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."—I Cor. xv. 47-9.

The "first man" is the personality (Adam of dust), which is developed from below through the astral evolution,—the matter (earthy) side of being. The "second man" is the individuality or Divine monad from above,—the spiritual (heavenly) side of being. To the personality are attached the lower qualities, and to the individuality the higher qualities. In the course of development, the ego more and more asserts its Divine nature, and finally rises from the lower nature to become united with the higher in consciousness on the buddhic plane.

Heavenly Voice in the Path

A symbol of aspiration which is the expression of the Divine life within the soul.

"But hear now the motive for may coming and rejoice threat; a heavenly voice has been heard by me (Asita) in the heavenly path, that thy son (Buddha) has been born for the sake of supreme knowledge."—*Buddha-Karita*, Bk. I. 62.

The lower self (buddhi-manas) in involution, now realizes the nature of the higher law whereby its development is to be quickened; and within it joy is aroused. The Divine nature,— aspiration,—has awakened within it, and now it recognizes that the Son of Righteousness (moral law and conscience) has been born upon the higher planes.

Heel

A symbol of the lower nature of the human soul.

Helmet

A symbol of protection of the mind or soul from the assaults of the desires and passions.

Hermit or Anchorite

A symbol of an ego manifesting in a centre of consciousness on the sixth mental sub-plane.

"When a householder (a Snataka) sees his skin wrinkled, and his hair white, and the sons of his sons, the...abandoning all food raised by cultivation, and all his belongings, he may depart into the forest, either committing his wife to his sons, or accompanied by her."—*Laws of Manu*, VI. 2,3.

When an ego, through the individuality (householder), perceives that his lower nature (skin) has fallen away, and that he is gifted with pure intuition (white hair) and higher mental qualities (sons of sons); then he turns away from seeking knowledge (food) through experience and discipline, and gives up his lower mental faculties. He is thus prepared to withdraw from all externals into the solitude (forest) of his

soul, leaving the emotion-nature with the mental qualities, and uniting with the buddhic principle (wife).

"Buddha laid aside weapons and pondered the Sastra, he practiced perfect calm, and underwent various observances sense, he viewed all his kingdoms like a father."—*Buddha-Karita*, Bk, II, 52.

The soul now casts aside its weapons of affiance and defense, that is, it relinquishes its outgoing energies, and relies upon the World of the Lord, which is the expression of the Supreme within it,—that which unifies and coordinates its experiences. The soul realizes itself as centrally situated, and meditates within itself. And then it undergoes many acts of self-discipline as an anchorite. It withdraws from the many, and regards all perceptions equally and dispassionately, as a father his children.

Hestia; Vesta

These symbols are the expression through the feminine or negative principe, of the physical plane.

Higher and Lower Natures

Symbolic of the ideal and phenomenal phases of existence, of which the first is the enduring and real, and the second the changing and unreal. The first is archetypal and perfect; the second proceeds from it but is always deficient as a copy of the first, and is changeable, being process of becoming perfect in essentials. The higher nature comprehends the lower, but he lower cannot understand the higher. The greater can contain the less, but not the less the greater.

"Of course, it was recognized, even in antiquity, by thoughtful persons that such expressions as above and beneath, heaven and earth, were metaphors; just as Plato in the seventh book of the *Republic* says; 'It makes no difference whether a person stares stupidly at the sky, or down upon the ground. So long as his attentions directed to objects of sense, his soul is looking downwards not upwards.' For a

long time the local and spatial symbols were regarded as literally true, concurrently with the spiritual doctrine that God is everywhere, and heaven wherever He is. St. Augustine did much to legitimize the spiritual doctrine, which is no after-thought, no explaining away of dogmatic truth. 'God' he says,' is present everywhere in His entirety, and yet is nowhere. He dwells in the depths of my being, more inward than my innermost self, and higher than my highest. He is above my soul but not in the same way in which the heaven is above the earth.' So the scholastic mystics say that God has His centre everywhere. His circumference nowhere."—W. R. Inge, *Paddock Lectures*, p. 123.

"The fundamental thought of the Christian religion is that there are two orders, commonly called nature and grace; the one discernible by sense and understanding, the other by a spiritual sight. From the first until now the mystic light of Tabor, before which the phenomenal world fades away into nothingness has ever burned at the inner shrine of Christianity. Thence has come the illumination of those who, age after age, have entered most fully into the secret of Jesus; thence are the bright beams whichstream from the pages of *St. John's Gospel, St. Augustine's Confessions, The Imitation of Christ, The Divine Comedy, The Pilgrim's Progress*. The supreme blessedness of man, as all Christian teaching insists, is the vision, in the great hereafter, of Him who is the substance of substances, the life of life, who alone, in the highest sense, is—'I am,' His incommunicable name,—and who, even in this world, is seen by the pure in heart."—W. S. Lilly, *the Great Enigma*, p. 266.

Higher and Lower Worlds

Symbols of the inner ideal prototypal nature on the higher planes, and its outer emanation, the phenomenal nature, on the lower planes, the lower proceeds from the higher.

"All that which is contained in the Lower World is also found in the Upper (in prototype). The Lower and the Upper reciprocally act upon each other."—Zahar.

"All that which exists upon the Earth has its spiritual counterpart also to be fond on High, and there does not exist the smallest thing in this world which is not itself attached to something on High...When the inferior part is influenced, that which is set over it in the Superior World is equally influenced, because all are perfectly united together."—Zahar.

"All that which is on the earth, is also found above in perfect prototype, an there is not anything so insignificant in the world, that does not depend upon another above; in such a manner, that if the lower moves itself the higher corresponding to it moves towards it."—I. Myer, *Qabbalah*, p. 109.

"A spiritual and invisible world preceded, therefore, this visible material world, as its prototype. In creating the material world, which was in reality only an incorporation of the spiritual world of Fravashis, Ormuzd first created the firm vault of haven, and the earth on which it rests."—*Zoroastrian System*.

This refers to the fact that the Ethereal or Buddhic world, or Universe of Spirit, preceded the physical world which was patterned upon it. In devising the creation of the physical universe, the Divine Will first created that which corresponds to the prototypal evolution of the soul (potential), and afterward the lower planes whereon its expression might proceed. This signifies the production of the mechanism of life and form through which the Divine power is realized. It is analogous to appraises of involution, prior to an objective evolution.

"The whole natural world corresponds to the spiritual world, not only as a whole, but in every part; and therefore whatever exists in the natural world is said to be the correspondent of that from which it derives its existence in the spiritual world; for the natural world exists and subsists fromthe spiritual world, just as an effect exists from its cause."—Sweden Borg, *The Future Life*, p. 29.

"All things accordingly, that are on earth, O Tat, are not the Truth; they're copies only of the True... Wherever the appearance doth receive the influx from above, it turns into a copy of the Truth; without its energizing from above, it is left false" (Of Truth).—G.R.S. Mead, T.G. Hermes. Vol. III. p. 18.

"All (Sufi seers) agree in maintaining the pre-natal existence of the soul, and in declaring the physical world to be but a transient and distorted reflection of a far more glorious world, and in itself essentially unreal."—Gibb, *Hist. of Ottoman Poetry*, vol. I., p. 58.

"What is heredity but the permanence of that invisible and yet most real type which Plato called the idea?... We must postulate invisible but real types, because without them their visible effects would remain inexplicable."—F. Max Muller, *Theosophy, etc.*, p. 389.

Hinayana and Mahayana Buddhism

When Buddhism was growing popular in India and outside, many internal dissensions in the church were growing. In the beginning, the monks led a pure, austere and disciplined life. As time passed, they began to neglect the rigid rules of monastic life. They felt that the orthodox way of living, as recommended by Buddha, was impracticable. At the same time, Buddhism lacked emotional appeal in its practice. In the absence of external practices, it was difficult for the common people to form any definite idea of Buddhism. During the reign of Kanishka, the difference among the monks became wide and the Buddhist Sangha was divided into two sects, i.e. the Hinayana and the Mahayana. The Buddhist scholars like Nagarjuna, Vasubandhu, Asanga, etc. were the leaders of the Mahayana Buddhism. The reformed Buddhism was known as the Mahayana which means the 'Greater Vehicle' while the orthodox Buddhism was called the Hinayana or the "Lesser Vehicles".

The followers of the Mahayana faith worshipped Buddha as God. They also worshipped may Bodhisativas (Buddha in his previous births). The followers of the Hinayana considered Buddha as teacher or Guru and did not worship him as a god. In Mahayana faith, the images and statues of Bodhisativas were also worshipped. The Hinayanists had no faith in idol-worship. The former laid emphasis on faith and devotional worship while the latter laid stress on reason and self-effort. The people belonging to the new faith attached great importance to worship, prayers and rituals, while those belonging to the old faith believed in the life of purity an self-denial. The religious books of the Mahayanas were written in Sanskrit while those of the Hinayanas were written in Pali. The followers of Mahayana began to strive for a place in 'Swarga' instead of getting 'Nirvana'. The Mahayana sect of Buddhism adapted itself tothe tastes and the requirements of the people and spread rapidly in North-Western India, China, Japan and Central Asia.

Hinduism

Religion indigenous to India, practiced by those who are not Muslim, Buddhist, Jain, or Sikh. Hinduism has no founder, no defining creed, and no centralized hierarchy. It is vast, complex, and subtle, and is both world-affirming and world-denying. The major concepts of the mystical philosophy of Hinduism will be given here.

The oldest documents of Hinduism are the Vedas ("sacred teaching"), which are still held by many to contain the essential truths of Hinduism. Orthodox Hindus ascribe them to divine origin. They are the literature of the Aryans who invaded India in the second millennium before Christ and settled in Punjab. The Aryans compiled the Vedas between about 1000 B.C. and 500 B.C., making them the oldest extant religious literature in the world and the oldest work of literature in an Indo-European language. The Vedas are divided into four books, the oldest of which is the *Rig Veda*. The books essentially served as manuals for the priests in the

use of hymns, prayers, magical rites and spells, meditational practices in the Aryan sacrificial cult. The Vedas recognized gods who were the great supernatural forces of nature and the phenomena in which the powers manifested. These gods did not have the power to aid humankind in its spiritual striving.

The Upanishads, composed beginning c. 900 B.C., comprise the last part of the Vedas, called the Vedanta, or "end of the Vedas." They are the earliest systematic Hindu works of mystical and essentially monistic (only one truly existent being) content. By the time of their appearance, there were numerous ascetics who sought spiritual ecstasy and enlightenment by withdrawing from the world. Many practiced forms of self-mortification, such as gazing at the sun, holding their arms out until they withered, lying on beds of spikes, and hanging upside down from trees. Others were less extreme, retiring from time to time to isolated areas and traveling about the villages spreading their teachings. All these practices continue in modern times, and from a popular perspective, the only true mystic is one who practices self-mortification.

The Upanishads put forth the concept of the One, Brahman, successor to the thousands of Vedic gods, the ineffable cosmic All that holds all things together and unifies all life. Brahman is the one reality and the eternal absolute. Brahman brings all things into existence, supports them, and reabsorbs them in the endless cycle of birth, death, and rebirth, called sumsara. Brahman also is identified with the Atman, the immortal part of the self that is the soul in Western thought, and which is eternal, absolute being, absolute bliss, and absolute consciousness. This absolute is within all things, not as an emanation, but as a whole principle. The mystical unity of Brahman with Atman is expressed in the great word, "*tat tvam asi*", or "that thou art" or in "I am Brahman."

The Upanishads also explain the unifying principles in the universe in elemental terms, such as power, breath, and food, thus uniting matter and spirit.

The concept of maya ("deception" or "illusion") forms the foundation of mind and matter and is inseparable from Brahman. Maya has two aspects, one of which is ignorance that prevents one from realizing Brahman, and one of which is knowledge that leads one of Brahman.

Because Brahman is beyond comprehension, in worship the transcendent divine principle is manifest as Ishavara ("lord of the universe"). Ishavara has three aspect: Brahma (not to be confused with Brahman), creator of the universe and belonging to the realm of maya; Shiva, the sustainer and guardian of dharma (the lawful order of the universe, especially pertaining to morality and ethics); and Vishnu, destroyer. Originally, all three were equal in stature, but Brahmanism has declined in favour of the Shaivism and Vaishnavism, as well as the Shaktism of Tantra.

The Hindu mystic strives to escape from selfhood. All individuals are bound to samsara, a bondage which is viewed as characterized by misery and suffering. Sumsara is determined by karma, the cause and effect of desire. As long as one remains in bondage to sumsara, one cannot know Brahman. The only way to obtain liberation from this cycle is to attain union with Brahman and be emptied of all sense of realization.

To attain this the mystic pursues a spiritual path of world-denying asceticism. In Tantra one follows the worship centered on the Great Mother, especially as personified by Shakti, wife of Shiva, the feminine divine creative power. Tantric rites involving meditation, yoga, and sexual intercourse are intended to awaken the *kundalini* force (the "serpent power" of illumination), attain the *siddhis* ("miraculous powers"), and attain union with the Absolute. There are two forms of Tantra: a left-hand path devoted to debauched rites, and a right-hand path devoted to strict spiritual discipline. Other ascetic paths

lie in yoga, which is divided into various schools, each of which has a different emphasis, such as devotion or control of the mind. See Yoga.

Other important sacred texts in Hinduism are the Puranas and the Bhagavad-Gita. The Puranas ("ancient narrative") concern the legends of the gods and are the primary scriptures for the worshippers of Brahma, Shiva, and Vishnu. The *Bhagavad-Gita* ("song of the exalted one") is the sixth book of the Mahabharata, the Indian national epic poem. The *Bhagavad-Gita* is a dialogue between Krishna, the eighth *avatar* (Incarnation) of Vishnu, and Prince Arjuna on the eve of the battle of Kurukshetra. Arjuna is dismayed to see friends and kinsmen in the opposing army and knows many will be killed. Krishna expounds the doctrine of karma and the way to attain union with the Absolute through devotion, knowledge, and selfless action. The *Gita* is related to the Upanishads in content, but has more emphasis on monotheism (only one God) and theism (the existence of a god or gods, especially a personal creator god and ruler of the world).

The earliest great Hindu figure to espouse monism was the eight-century mystic Sankara, called the "mystic of the soul" because of his emphasis on right knowledge of the soul. Sankara considered the individual and universal souls as fundamentally identical. His teaching in flounced many subsequent teachers for centuries, including nineteenth-century mystic Sri Ramakrishna, who also was a devotee of Kali, the Divine Mother and destructive consort of Shiva.

Ramakrishna (1836-1886) grew up worshipping Kali but later formally taught the Vedanta. He experienced ecstatic visions and trances and the highest states of samadhi, and allegedly performed miracles. When he died of cancer on August 16, 1886, he was said to have passed into *mahasamadhi*, the "great sleep". Ramakrishna's teachings were exported to the West by his disciple, Swami Vivekananda, beginning in 1983. Vivekananda believed that in order for religion and philosophy to be effective, they must become socialized. He

founded the Ramakrishna Movement, which includes the Ramakrishna Mission, devoted to philanthropic, educational, medical, and social activities; and the Math of Belur, the sanctuary of the Ramakrishan Order, the largest monastic order in India, which oversees the Mission.

Hippopotami

A symbol of the elementals of pride, craft, hate, etc., which disport themselves on the astro-mental plane (marsh).

Hiranyagarbha, Golden Germ

A symbol of the Divine Monad,—the primordial centre of manifestation arising from the Absolute.

"In the beginning there arose the germ of golden light, Hiranyagarbha; he was the one born lord of all that is. He established the earth and the heaven.'—*Rig-Veda*, X. 11.

"Hiranyagarbha came first into existence, for that golden child did come first into existence-born he was the one lord of being; he upholdeth this earth and the sky."—*Sata. Brah.*, 4, VII. 4, 1, 19.

"When God determined to manifest Himself, He summoned into being a glorious Radiance derived from His own light... God looked upon it and loved it, and uttered this sentence,—'But for thee, verily I had not created the heavens!' And it was through this Light and for its sake, that all things were made" (Sufi Cosmogony).—Gibb, *Hist. of Ottoman Poetry*, pp. 34. 35.

As the Absolute is symbolized by Darkness, so the first germ of manifestation is symbolized by Light.

"All the gods are based upon that divine being Hiranyagarbha, out of whom the sun rises, into whom the sun sets. No one is beyond identity with that divine being. This is That."—*Katha. Upanishad*, IV.

"Hiranyagarbha means literally the golden embryo, the golden germ or child, or born of a golden womb, and was no doubt an attempt at naming the sun.

...The golden child was supposed to have been so called because it was Pragapati, the lord of creation, when dwelling as yet in the golden egg, and Hiraynagarbha became in the end a recognized name of Pragapati."—Max Muller, *Vedic Hymns*, p. 6.

The symbols of the manifested Self are many. From that Self all proceeds, and of that Self all consists. As the egg evolves the inner and the outer universes.

Hiruko (Leech-child)

A symbol of the astral human nature devoid of mind. The incipient personality.

Hoder

A symbol of the lower instinct nature, ignorant and undeveloped.

Holy

Holiness is closely associated with the concept of God in the Judaic-Christian tradition. Such sentiments are reserved for *Nirvana* in Buddhism. The holiness of God derives from the fact of being "overwhelmingly aware of the divine reality as infinitely other and greater". The same point is reached in Buddhism in relation to *Nirvana*, a conclusion which

> emerges from three sets of questions and answers forming a topic of conversation between three different pairs of people. Although the wording differs to some extent in all these passages, the main point are the same: 'What is the counterpart of knowledge? (no, What is knowledge for?). 'Freedom is the counterpart of knowledge.' 'And what is the counterpart of freedom?' *Nirvana* is the counterpart of freedom.' The accent of the Teaching is on what is positive rather than on what is negative.' It is on happiness, mental development,

> freedom and the winning of Nirvana. When it is asked: 'What is the counterpart of Nirvana?' Or, 'What is Nirvana for ?' This is a question that goes too far and is beyond the compass of an answer, a commentary saying (*Majjhima* Com. ii. 370) that Nirvana is without a counterpart. All that can be said in reply to such a question is that 'the Brahma faring is lived for the plunge into Nirvana, for going beyond to Nirvana, and for commenting in Nirvana.'

That Nirvana represents the ultimate value in Buddhism, the holiest of the holiest, may be gathered from the following consolidated and compact statement about it:

> Just as it is impossible to tell the measure of the water in the sea or the number of creatures dwelling therein, though, after all, the sea exists so it is impossible to tell the form or figure or duration or measure of Nirvana, though, after all, it is a condition that does exist. These are some of its characteristics. It is untarnished by evil dispositions. It does allay the thirst of the craving after lusts, the craving after future life, and the craving after worldly prosperity. It is the refuge of being tormented with the poison of evil disposition. It does put an end to grief. It is ambrosia. It is mightly and boundless, and fills not with all beings who enter into it. It is the abode off all 'good men'—the Arahats. It is all in blossom, as it were, with the innumerable and various and fine flowers of purity, of knowledge, and of emancipation. It is the support of life, for it puts an end to old age and death. It does increase the power of *siddhis* or supernormal powers. It puts a stop in all beings to the suffering arising from evil disposition. It overcomes in all beings the weakness which arises from hunger and every sort of pain. It is not born, neither does it grow old, it does not pass away, it has no rebirth, it is unconquerable, thieves cannot carry it, it is not attached to anything, it is the sphere in which arahats move, nothing can obstruct it, and it is infinite. It satisfies every desire. It causes delight. It is full of lustre. It is hard to

attain to. It is unequaled in the beauty of its perfume. It is praised by all the Noble ones. It is beautiful in righteousness. It has the pleasant perfume of righteousness. It has a pleasant taste. It is very exalted. It is immovable. It is inaccessible to sinners. It is a condition in which no evil dispositions can grow. It is free from desire to please and from resentment.

Hollow Ships

A symbol of the prototypes of the soul-vehicles (ships); hence they are the ideal patterns on the higher mental plane, and are therefore beyond the form levels.

Holy Places and Feelings

Symbolic of exalted states of consciousness, and aspirations towards attaining them.

"King Suddhodana bathed to purify his body and mind with the waters of holy places and of holy feelings."—*Buddha-Karita*, Bk. II.

The Higher Self now withdrawing within itself, bathes, as it were, in the pure Truth which is to cleanse the intellect and the vehicle of the mind, and raise the soul to high states of consciousness in response to desires to attain such.

Hom-plant Stem

A symbol of the inter-connected vehicles of the soul.

Home; Place of Birth

A symbol of the source of the soul's being. Abode of the spiritual consciousness prior of the descent of the Monad into the arena of the lower life. The descent of the Divine Sparks, or Monads of Life, is followed by their triumphant ascent on the upward path to their true abode in Divine bliss.

Horse

A symbol in its higher aspect, of the intellect or intelligence, an in its lower a aspect, of the lower mind subject to the desires and passions.

Horse, Black

A symbol of error or false knowledge.

Horse, Red

A symbol of the mind energized by the Spirit.

Horse, White

A symbol of the pure and perfect higher mind (buddhi-manas) with its ideals and aspirations.

Horse, Winged

A symbol of the aspiring higher mind.

Horse, Sacrificial

A symbol of Divine manifestation on the buddhi plane at the commencement of the great cycle of life. It signifies the sacrifice of the Logos in the limitation of himself it forms of matter.

House

A symbol of one of the vehicles, bodies or habitations of the soul on the planes of the quaternary.

House of Bondage

A symbol of an early state of the soul in which the indwelling Spirit is in bondage to the lower instincts, desires, and sensations.

House of a Man

Symbolic of the state into which the mind or soul is brought through its own efforts. It is the mental environment to some extent. It is also the whole external aspect of the spiritual ego. Each room may signify a plane.

Householder

A symbol of the Individuality,or causal Self, who occupies the "house" or causal-body on the higher mental plane.

Human Body

Symbolically considered, the different parts of the human body are correspondentially related with the higher centres, and it is through these centres on the higher planes the soul-nature is developed.

Human Destiny: Karma and Reincarnation

In one respect at least the East and the West, by and large, operate on very different presuppositions about human destiny.

Thus

> To nearly everyone formed by our western Atlantic culture it seems self-evident that we came into existence at conception or birth and shall see the last of this world at death: in other words, we are born only once and we die only once. However, to one brought up within the Hindu culture of India it seems self- evident that we have, on the contrary, lived many times before and must live many times again in this world.

The same would hold true for on brought up in Buddhist culture. And the main difficulty which the buddhist will have with the Western assumption is also the same as that of the Hindu. How does one reconcile the glaring inequalities of life with the existence of a just God if there is only one life? As Queen Mallika asked the Buddha once:

"Reverend Sir, what is the reason, and what is the cause, when a woman is ugly, of a bad figure, and horrible to look at, and indigent, poor, needy, and low in the social scale?

"Reverend Sir, what is the reason, and what is the cause, when a woman is ugly, of a bad figure, and horrible to look at, and rich, wealthy, affluent, and high in the social scale?

"Reverend Sir, what is the reason, and what is the cause, when a woman is beautiful, attractive, pleasing, and possessed of surpassing loveliness, and indigent, poor, needy, and low in the social scale?"

"Reverend Sir, what is the reason, and what is the cause, when a woman is beautiful, attractive, pleasing, and possessed of surpassing loveliness, and rich, wealthy, affluent, and high in the social scale?"

In a theists context the question acquires a certain sharpness which it lacks as a general query: as is clear from the following text from the Buddhist canon:

If God (Brahma) is Lord of the whole and creator of the multitude of beings, then they (1) has he ordained misfortune in the world without making the whole world happy, or (2) for what purpose has he made the world full of injustice, deceit, falsehood, and conceit, or (3) the Lord of creation is evil in that he ordained injustice when there could have been justice.

For if all is the result of God's grace, then "we have all heard the story of John Bradford, who saw a criminal being taken to be hung and said, but for the grace of God there goes John Bradford'. The story is edifying insofar as it reminds us of God's grace to John Bradford; but what about God's grace, or lack of grace, to the condemned criminal?"

When in the first century BC a Greek king asked a Buddhist monk, Nagasena, to account for these inequalities which render theism questionable, he answered by drawing on the doctrine of karma:

Said the king, "Bhante Nagasena, what is the reason that men are not all alike, but some long-lived and some short-lived, some healthy and some sickly, some handsome and some ugly, some powerful and some weak, some rich and some poor, some of high degree and some of low degree, some wise and some foolish?"

Said the elder," Your majesty, why are not trees all alike, but some sour, some salt, some bitter, some pungent, some astringent, some sweet?"

"I suppose, bhante; because of a difference in the seed."

"In exactly the same way, your majesty, it is through a difference in their karma that men are not all alike, but some long-lived and some short-lived, some healthy and some sickly, some handsome and some ugly, some powerful and some weak, some rich and some poor, some of high degree and some of low degree, some wise and some foolish. Moreover, your majesty, The Blessed One has said as follows: 'All beings, O youth, have karma as their portion; they are heirs of their karma: they are sprung from their karma; their karma is their kinsman; their karma is their refuge; karma allots beings to meanness or greatness'".

"You are an able man, bhante Nagasena."

The remarks of the Buddhist monk would make little sense, however, if the idea of rebirth was not at the back of the mind of both the king and the monk; indeed, if the king did not share that Buddhist assumption he would have perhaps doubted the monk's ability instead of applauding it. John Hick is therefore perfectly justified in connecting karma with rebirth in his discussion of human destiny in Indian religions, which work on the "alternative assumption...that we have all lived before and that the conditions of our present life are the direct consequences of our previous lifes".

John Hick's Models

In his discussion of human destiny in terms of karma and reincarnation in the context of Hinduism, John H. Hick identifies three models along which the discussion could be carried out; what he calls (1) the popular concept; (2) the Vedantic conception and (3) the demythologized interpretation. If the same models are to do justice to the Buddhist perspective then two modifications need to be carried out before any can be profitably pressed in service.

First of all, a clear distinction must be drawn between reincarnation and rebirth. The idea of reincarnation carries with it the connotation that "our essential self continues from life to life". However, Buddhism, as understood by the Buddhists, does not concede the existence of such an "essential self". In fact, it is claimed that "Buddhism stands unique in the history of human thought in denying the existence of such an essential self". However, while denying that a permanent soul assumes a temporary body—as implied by the term reincarnation—It does not deny that living beings are indeed reborn despite the fact that they do not possess a soul. How this is considered possible will be explained later. At this stage, suffice it to say that we would use the word *rebirth* to characterize the Buddhist account of how a living being undergoes the experience of leading several lives in preference to the word *reincarnation*, which may convey implications inconsistent with Buddhist philosophy in this matter.

The second point is as follows. It is clear that the Vedantic conception of reincarnation must by definition be Hindu. One must, therefore, replace it with a Buddhist conception. 'This is particularly necessary since the Buddhist doctrine of karma is often confused with and assumed to be the same as the Brahmanical one" or the Hindu one. There are, no doubt, some similarities, but there are also vital differences, which may not surface at the popular level of discussion but which cannot be overlooked at a more sophisticated level of discourse.

Now that these clarifiations have been made one can embark on a discussion of the Buddhist vision of human destiny in terms of karma and rebirth at three levels: at the level of (1) the popular concept; (2) the Buddhist concept in its textual context and (3) the demythologized interpretation.

The Popular Concept

One often hears stories of people recalling their past life, some of which have been carefully investigated. As it is cases of this kind which are involved in the popular concept of

rebirth, it might be useful to present at least one such case. Let us, therefore, briefly review the case of Imad Elawar:

> Imad was born on 21 December 1958 at Kornayel and talked of a previous life when he was between a year and a half and two years old. He mentioned a considerable number of names of people and some events in this prior life as well as about certain items of property he claimed to have owned. He said he lived in the village of Khriby and had the name Bouhamzy. He had a woman (mistress) called Jamille, who was beautiful and a 'brother' called Amin, who lived at Tripoli, etc... [The father] discredited the story and scolded Imad for taking about an imaginary past life. Once, it is said, he even recognised a resident (Salimel Aschkar) of Khriby in the presence of his paternal grandmother. The parents attached more importance to Imad's statements after this. But no systematic attempt to verify the authenticity of Imad's statements were made until Dr. Ian Stevenson undertook to investigate the case.... Khirby was situated about twenty-five miles away from Imad's home. The road from Kornayel was an extremely winding mountain road. The items were carefully recorded prior to the investigations at Khriby. It was ultimately revealed that of the fifty-seven items mentioned, fifty-one were correct...Besides the verification of these items of information, there were significant recognitions of persons and places, sixteen of which are listed. For example, we may note the recognition of the place where Ibrahim Bouhamzy (the previous personality) kept his dog and his gun. He also recognized the sister of Ibrahim, namely Huda, and the portrait of Ibrahim's brother Fuad. He was also able, it is said, to recall his last words before death, which his sister, Mrs Huda Bouhamzy, remembered and which were, 'Huda, call Fuad.'

What is one to make of such cases? It has been suggested that,

When we consider the above as well as the similarity in the character traits between the previous and the present personalities, chance coincidence has to be virtually ruled out. Since neither fraud, self-deception or racial memory could account for the evidence, a paranormal explanation is called for. And of all the different paranormal explanations, such as telepathy-cum-clairvoyance plus personation, spirit-possession, etc., rebirth appears to be the most plausible.

Such instances by no means indubitably establish the case for rebirth. Whether it be the view that we live and die only once or several times" each idea or theory involves its own difficulties" irrespective of whether, as in the case of rebirth, the concept involved is a popular, a textual or a demythologized one.

The content of the popular concept is provided by the kind of the case just presented. As John Hick points out, "One may or may not find cases of this kind to be impressive, if they are considered hard evidence for rebirth. Nevertheless, the fact that supposed recollections of former lives are pointed to as evidence does mark out a particular content for the idea of rebirth." He then proceeds to "formulate a reincarnation hypothesis on the basis of these instances of claimed memories of former lives".

Hick's formulation consists of three crucial elements, what he identifies as "the three strands of continuity that constitute what we normally mean by the identity of a human individual through time". When we say that the person whom we call John Hick today is the same John Hick who was alive, say, forty years ago, we are able to make such a claim because despite the vast difference in time and the unrecognizable transformation in body and mind it involves.

J.H. does have at least one fragmentary memory of an event that was experienced by J.H. He remembers being told when his sister, who is two years younger than himself, was born. Thus there is a tenuous memory link connecting J.He with J.H. despite all the dissimilarities that we have noted

between them; and this fact reminds us that it is possible to speak of memory across the gap of almost any degree of physical and psychological difference.

Memory, then, constitutes the first strand. The second is provided by the body even when viewed as undergoing constant transformation. Thus a second strand is bodily continuity, as unbroken existence through space and time from the newly born baby to the old man, a continuity stretching thus from the cradle to the grave. It may be that none of the atoms that composed the baby's body are now part of the adult's body. Nonetheless a continuously changing physical organism has existed and has been in principle observable, composed from moment to moment of slightly different populations of atoms, but with sufficient overlap of population and of configuration of population from moment to moment for it to constitute the same organism.

The third strand is provided by "the psychological continuity of a pattern of mental dispositions".

John Hick goes on to argue that in terms of the rebirth hypothesis the second strand is automatically snapped, while so for as the first strand is considered some 99 per cent of people have no memory of previous lives. This leaves us holding the third strand. But general mental dispositions as a basis of establishing identity are so general that general similarities would never by themselves lead or entitle us to identify the two as the same person. Indeed, to make an identity claim on these grounds—in a case in which there is neither bodily continuity nor any link of memory—would commit us to the principle that all individuals who are not alive at the same time and who exhibit rather similar personality patterns are to be regarded as the same person. But in that case there would be far too many people who qualify under this criterion as being the same person.

John Hick therefore concludes that the popular idea of rebirth "(*though normally without memory of previous lives*) from

death in one body to birth in another is beset with conceptual difficulties of the gravest kind".

The Buddhists clearly acknowledge that in cases of rebirth "the memory criterion alone can establish the identity", for HIck himself admits that over the gulf that stretches in a person's life as a child and a man, "the conscious self of the one is very different from the conscious self of the other—so much so that a comparison of the two would never by itself lead us to concluded that they are the same self". Moreover, the general pattern of mental dispositions is problematical in establishing identity even within one life, for "the fact that two individuals exhibit a common character trait, or even a number of such traits, does not lead us to identify them as one person" only because we already know that "they are distinct bodily means".

The burden of proof, therefore, must be borne by memory especially as

> One of the comment objections against a theory of rebirth, which implies pre-existence, is that we do not remember our past lives. The objection may take three different forms. First, that we do not have any memory of prior lives and that, therefore, there is no evidence of our having lived in the past prior to our present birth. Secondly, that memory is indispensable to the identity of a person. Thirdly, that unless we have memory, rebirth is to no purpose, since no moral or other lesson is learnt in the process.

The second and the third objections seem less series than the first. As we are concerned with the fact and not the value of rebirth here, the third argument does not apply. Even the second argument possesses only a limited application, for we do not possess a memory of all that we experience even during the course of one life and yet continue of possess a sense of identity. Thus the crux of the matter is the inability to recall past lives. The Buddhist response to this point is twofold: (1) a negative one: "that the lackof memory regarding

prior lives is no proof that we have not lived before, any more than the lack of memory regarding the first year of our lives on the part of all or most human beings is no proof that we did not live in the first year of our life"; and (2) a positive one; that "quite a few have claimed to have remembered experiences in their alleged prior lives" and one must not dismiss these but ask the question: "How authentic are these memories and what reason have we to believe that they are potentially present in many if not all human beings?"

The Buddhist Conception

The Buddhist conception of rebirth, first of all, involves the idea that this process of rebirth has no beginning in time, It is not entirely clear whether the Buddha meant that the process has no absolute beginning or no discernible beginning but the emphasis nevertheless is on its beginninglessness, just as God is considered as not possessing a beginning in theism.

The next crucial point to the recognized in the Buddhist doctrine of rebirth is that it does not involve the passage of a soul from one body to another. The Buddhists give several examples to render this concept plausible—the concept that rebirth is possible without transmigration. Four popular examples progressively clarify the Buddhist position. (1) Let us suppose that our teacher recites a verse in the class and we memorize it. The verse which was in the teacher's mind had now been 'reborn' in our mind. But in doing so, did it leave the mind of the teacher, did it transmigrate from his mind to out mind? If it did, it should no longer be present in the teacher's mind. Hence the correct depiction of the situation is that the verse in the mind of the teacher gave rise to the vere in our mind. This analogy helps one understand how rebirth might be possible without transmigration. (2) A more dynamic example is provided by the case in which the flame of one lamp is used to light the flame in another lamp. The flame in the first lamp is constantly changing, yet its dynamic nature does not prevent it from lighting the wick in the other lamp. However, when the second lamp is lit, can

one say that the flame of the first lamp has transmigrated into the other lamp? If that were the case, how couldthe first lamp still be alight? Here again, then, the correct description of the situation is that the lamp in the first flame gave rise to the flame in the second lamp. Similarly, one psychophysical organism, in ceasing to be, gives rise to another psychophysical organism—there is rebirth without transmigration.

These examples, however, present a problem. The Buddhist view is that one psychophysical organism, in ceasing to be, gives rise to another psychophysical organism. However, in our examples, the verse did not disappear from the mind of the teacher; neither did the flame in the first lamp cease to exist in giving rise to the flame in the second lamp. To accommodate these facts other examples are given. (1) On the billiards table it is possible to hit one ball with another in such a way that the first ball, which is in motion, hits the second ball and in doing so comes to a complete stop. Yet, in the process of stopping it can impart all its velocity to the second ball and so on. Similarly, one life, in coming to a complete halt can yet, in that very process, generate a new life. This example is better than the others inasmuch as the stoppage of the first ball is comparable to death and also became it conveys the idea that it is life which goes on—not the same 'living being' as such—just as it is motion which is really transferred from one ball to the other.

But even this example does not do full justice to the Buddhist case. For it leaves behind a trail of static balls, while we see the human body dissolve in real life after death. To clarify the Buddhist position further, therefore, yet another example is given.(2) If one shouts from the precipice of a deep ravine one soon hears the echoes of one's own voice. Notice now how one echo, in ceasing to be, gives rise to the next echo. Nothing is left of the first echo. Similarly the second echo, in giving rise to the third, ceases to be, and yet in the very act of ceasing to be gives rise to the next echoes. Our various lives, therefore, may be compared profitably, from the

point of Buddhist philosophy, to a series of echoes down the corridor of time.

The next point to consider is the relation of these various members of the series—A_1, A_2, A_3 etc. What, for instance, is the relationship, to take a more homely example, between John Smith as a child and John Smith as a man. The Western tendency is to regard the two as identical—to regard the two as the same. Buddhists allege, however, that we are here guilty of confusing similarity with sameness, or continuity with identity. They refine the point as follows—the relationship of the child John Smith to the man John Smith is such that they are neither the same nor different. They are not the same inasmuch as John Smith the man is different in shape, size and mental capacity from John Smith the child; yet they are not different inasmuch as to two are part of the same continuum—it was John Smith the child who became John Smith the man.

It might be asked whether, if John Smith is neither the same nor different, is John Smith then karmically responsible for the deeds he commits? The Buddhist answer is that he ism inasmuch as he belongs to the same series. A person who sets fire to a house with a torch cannot claim that he is not guilty of arson because the house-fire is different from the torch-fire. He is still guilty because the torch-fire caused the house-fire, similarly John Smith cannot escape karmic responsibility because John Smith in T_i is lineally related to John Smith in T. Continuity is sufficient to imply responsibility without involving the need for invoking identity.

The question of remembrance of past lives is very important in Buddhism. It should, however, be clearly understood that it is not the person on a substantialist view, but the person in a serial queue who is involved in the process. "When the Buddha says that in a previous birth he was himself Sunetra, a venerable teacher, as he does in the *Saptasuryodaya Sutra* and in many of the Jatakas, this only means that the Buddha-series (*buddha-santana*) is one—that

both Sunetra and Gautama [Buddha] belong to the same continuum."

John Hick sees some problems with this idea of remembrance. He writes:

> Now, what exactly does...[rebirth] mean when it is thus given factual anchorage by a claimed retrospective yogic memory of a series of lives that were not linked by memory while they were being lived? The picture before us is of, say, a hundred distinct empirical selves living their different lives one after another and being as distinct from each other as any other set of a hundred lives; and yet differing from a random series of a hundred lives in that the last member of the series attains a level of consciousness at which he or she is aware of the entire series. Further, she remembers the entire series as lives which she, now in this higher state of awareness, has herself lived. Yet there is something logically odd about such 'remembering', which prompts one to put it in quotation marks. For this higher state of consciousness did not experience those earlier lives and therefore it cannot in any ordinary sense be said to remember them. Rather, it is in a state as though had experienced them, although in fact it did not.

The Buddhist answer to this question could run as follows. Suppose that as of this very moment we remember something we had forgotten—that, say, we had forgotten where we left our keys yesterday and remembered the fact today. It is not a *higher state of awareness* which remembers in this manner but our ordinary awareness in a *higher state of recall*. Though some Buddhist scholars do seem to share the misgivings of John Hick on this point, they are for them more in the nature of questions that remain to be answered than doubts which call the doctrine itself in question. K.N. Jayatilleke begins by pointing out

> that according to the Buddhist theory the stream of consciousness' has two components without a sharp

> division between them (*ubhayata abbocchinnam*), the conscious mind and the unconscious, in which accumulate the emotionally charged experience that we have had going back through childhood and birth into previous lives. Besides, with the expansion and development of consciousness (*vibhuta sanna*), it attains a paranormal state.

But then he also goes on to say:

> How much of our memories in the unconscious are associated with the brain? Do they include the memories of prior lives as well? What is the nature of the association between the potentially paranormal mind and the brain? Does the paranormal mind function at its bet when the activity of the brain and the body is quiescent (*kayasankhara niruddha*) under its control? The total psyche (vinnana) of a person comprising the conscious mind, the memories and dispositions in the unconscious and the potentially paranormal mind is said to be "associated with and linked to the body" (*ettha sitam ettha patibaddham*). But it is not clear how close or how loose the association of its several aspects are.

So is it with past lives—only the recall is sustained. John Hich, however, sees other difficulties as well. He writes:

> The claim here, then, is that there will in the future exist a supernormal state of consciousness, in which 'memories' of a long succession of different lives occur. However, this leaves open the question of how bet to describe such a state of affairs. let us name the first person in the series A and the last Z. Are we to say that B-Z are a series of reincarnations of A? If we do, we shall be implicitly stipulating the following definition: given two or more non-contemporaneous human lives, if there is a higher consciousness in which they are all 'remembered', then each later individual in the series is defined as being a rebirth of each earlier individual. But rebirth so defined is a concept for

> removed from the idea that if I am A, then I shall be repeatedly reborn as B-Z. Further, there is no conceptual reason why we should even stipulate that the different lives must be non-contemporaneous. If it is possible for a higher consciousness to 'remember' any number of different lives, there seems in principle to be no reason why it should not 'remember' lives that have been going on at the same time as easily as lives that have been going on at different times. Indeed, we can conceive of an unlimited higher consciousness in which 'memories' occur of all human lives that have ever been lived. Then all human lives, however different from their own several points of view, would be connected via a higher consciousness in the way postulated by the idea of rebirth. It would then be proper to say of any two lives, whether earlier and later, later and earlier, or contemporaneous, that the one individual is a different rebirth of the other. Thus is seems that there are considerable conceptual difficulties in the idea of rebirth in its more subtle form as well as in its more popular form.

It should be borne in mind that what John Hick has *hypothesized* is precisely what the Buddha is said to have *realized* so that the question the really becomes: Does the Buddha continue to be a human being after "enlightenment" and if so in what sense? The significance of the question becomes clear when the bearing of Buddha's experience of "enlightenment" on the rebirth issue is taken into consideration.

> The Buddhist theory of survival has its origin in the enlightenment of the Buddha and not in any traditional Indian belief. It is said that it was on the night of his enlightenment that he acquired the capacity to know his prior lives. It was when his mind was composed, clear, cleansed and without blemish, fee from adventitious defilements, pliant and flexible, steadfast and unperturbed that he acquired this capacity to recall hundreds and thousands of prior lives and the

> prehistory of the universe, going back through the immensely long periods of the expansions and contractions of the oscillating universe. This is, in fact, called the first important item of knowledge, which broke through a veil of ignorance *(ayam pathama vijja)*.
>
> As we have seen, the second important item of knowledge (*dutiya vijja*) was obtained by the exercise of the faculty of clairvoyance (*dibbacakkhu*), with which the Buddha was able to see, among other things, the survival of beings in various states of existence, the operations of karma, galactic systems, clusters of galactic systems and the vast cosmos.

It is also important to recognize the distinction here between the Hindu and Buddhist contexts. While it is true that *some* Buddhist concepts in some versions of Buddhist idealism may be sufficiently comparable to the Vedantic to share the problems John Hick sees in the Vedantic view, typically they differ in two significant ways. As mentioned earlier, the Buddha did not merely recall his own past lives at the time of Enlightenment, but also the past lives of others, so that the type of confusion John Hick visualizes is thereby prevented. Moreover, Buddhism discourages the idea of a higher consciousness as such in the aggregate where all past live are known; in fact, Buddhism discourages, especially in its Theravada form, even the abstract notion of consciousness. Hence many of the conceptual difficulties identified by John Hick do not apply in this case.

But one does. This pertains to the fact that the series or the continuum talked about has no identifiable beginning. It was pointed out earlier that whether in fact there is no beginning or that there is no discernible beginning is a debatable point—but for the purposes of this discussion one has to concede that there is no identifiable beginning. Even in the context of the Buddha's vivid recall of past lives the text *never* says that Buddha recalled *all* his past lives. This point has an important bearing on the question of *karma* as an explanation of inequities. K.N. Jayatilleke doubts whether

the concept of karma arises in Buddhism as an attempt to rationally explain human inequality but even if it did to arise out of such an attempt it does play that role. The problem such a view presents is that as no first begging is admitted, a radical explanation of inequalities not offered; it is only "endlessly postponed".

The Demythologized Interpretation

The demythologized interpretation on karma is specifically attributed by J.C. Jennings to the Buddha. It is clear from the following two citations that it is the Hindu concept of karma which was supposedly demythologized by the Buddha.

> Disbelieving in the permanence of the individual soul he [the Buddhi] could not accept the Hindu doctrine of Karma implying the transmigration of the soul at death to a new body; but believing fully in moral responsibility and the consequences of all acts, words, and thoughts, he fully accepted the doctrine of karma in another sense, implying the transmission of the effects of actions from one generation of men to all succeeding generations...
>
> Assuming the common origin and the fundamental unity of all life and spirit, he [the Buddha] assumed the unity of the force of Karma upon the living material of the whole world, and the doctrine of Karma taught by him is collective and not individual.

John Hick seems to be in sympathy with this interpretation for he goes on to remark, after citing these lines:

> On this view, *karma*, with reincarnation as its mythological expression, is really a moral truth, a teaching of universal human responsibility. All our deeds affect the human future, as the life of each of us has in its turn been affected by those who have lived before us. Instead of individual threads of karmic history there is the universal network of the *Karma* of humanity, to which each contributes and by which each is affected. Understood in this manner, the idea

> of reincarnation is a way of a affirming the corporate unity of the human race, and the responsibility of each toward the whole of which he or she is a part. We are not monadic individuals, but mutually interacting parts of the one human world in which the thoughts and acts of each reverberate continually for good or ill through the lives of others.

Such a demythologized interpretation of *karma*, although undeniably attractive, poses extreme difficulties in the context of Buddhism (1) First of all, it is not at all certain that the Buddha borrowed the idea of *karma* from Hinduism. It may be so, but it is equally plausible that be discovered or, in case the concept was already known, re-discovered it for himself. for it forms part and parcel of that three-fold knowledge "which is crucial for the attainment of enlightenment". (2) Even more important than this historical consideration are the philosophical ones. For instance, if the Buddha had such a communal concept of karma, the idea of group karma should find an important place in at least early Buddhism. This does not seem to be the case. (3) The Buddha seems to see in *karma* an explanation of the differentia of human beings rather than their solidarity, as seems to be implied by the demythologized version. 'Thus when the question is posed in the form: 'What is the reason and the cause for the inequality [...] among human being despite their being human?' The Buddha's reply was as follows: 'Beings inherit their *karma* and it is *karma* which divides beings in terms of their inequalities." (4) It would follow from the demythologized understanding of karma that collective consequences could be both positive or negative. In other words, one person could be the cause of suffering of another, but this is explicitly denied by the Buddha. (5) John Hick suggests that seen as a demythologized doctrine, "*karma* is an ethical doctrine. And both the more popular idea of the transmigration of souls and the more philosophical idea of the continuity of a 'subtle body' from individual to individual in succeeding generations can be seen as mythological expressions of this great moral truth."

The preceding discussion, however, makes it clerk that Buddhism does not accept the concept of a 'subtle body', despite the difficulties involved in not accepting such a concept.

Buddhism does believe inhuman solidarity in the sense that it is "the nature of good acts of promote the material and spiritual well-being of mankind", and this understanding may come close to what is implied in the demythologized interpretation of karma but Buddhist scholars are critical of attempts to interpret the doctrine of *karma* "to mean the social or biological inheritance of man or both, ignoring altogether and distorting" what they regard as "the authentic teachings of the Buddhist texts".

Hunger

A symbol in the higher aspect, of a longing for truth and goodness as the "bread of heaven,"—the soul's sustenance; and in the lower aspect, of a desire for externalities which cannot satisfy.

"Hunger signifies deprivation and rejection of the knowledges of truth and good arising from evils of life;it also signifies ignorance of the knowledges of truth and good arising from a deficiency thereof in the church; and it signifies likewise a desire to know and understand them."—Swedenborg, *Apoc. Rev.*, n. 323.

Husband and Wife

Symbols of mind and emotion, or the mental-nature and the emotions-nature indissolubly united within the soul.

Husks

Symbolic of low objects of desire and sensation, devoid of the kernel of truth and goodness.

I

"I Am"

A symbol of the self-conscious "I" of the Self, reflected on the plane of the mind as the individuality enthroned in the causal vehicle.

Ice, Forst, or Snow

A symbol of latent truth (water), or truth unmanifest. A state of inertness of matter from which the life is not arising. It may indicate a period of pralaya.

Idols

A symbol of conventional mental conceptions; mistaken notions of the object of life; fixed ideas which bar the way to Truth; outward observances regarded as ethical or spiritual exercises; unworthy objects of life.

Idols, Graven

Symbolic of the object of sense regarded as an end in themselves. "Idols graven in stone" signify the ideals inverted,—the mistaking of the shadow for the substance, due to the sense of separateness, and supposing the part to be the whole.

"Ashamed be all they that serve graven images, that boast themselves of idols."—Ps. xcvii. 7.

Idomeneus

A symbol of the lower will as the principle of the desire nature.

Ieou

A symbol of the Higher Triad—*atma-buddhi-manas,*—which apparently limits the lower quaternary which proceeds from it.

"The Sex Aeons under Adamas have refused the mysteries of Light... they have accordingly been bound by Ieou in the Fate-Sphere."—*"Books of the Saviour,"* Pistis Sophia.

The six division of the cycle of life ruled by the lower nature (six signs under Adamas) are those states of soul attached to things of the lower self—those in whom the sense of separateness is not killed, and who are of the old dispensation under coercive law. These states have refused, as it were, to be led by Love upwards to the Truth. They have therefore had an apparent limitation imposed upon them by the Prince of Light, to remain under the law of karma. Apparent limitation, as obviously the lower cannot be the means of limiting the higher impulses.The allegory refers only to appearance and not reality.

Ignorance, Avidya

A symbol of matter as being of itself devoid of qualities, but which is the medium of Spirit, giving birth to the qualities. Ignorance is the negation of Truth or enlightenment, and it is by the influx of Spirit that enlightenment is brought about and matter (ignorance) dissipated.

"From Ignorance comes the combination of formations or tendencies (instincts derived from former births); from such formations comes consciousness *(vijnana)*; from consciousness, individual being (*nama-rupa*, name and from); from individual being, the six organs of sense (including mind); form the six organs, contact (with objects of sense); from contact, sensation (vedana); from sensation, desire (lust, thirst, *tanha =trichina*);

from desire, clinging to life (upadana); from clinging to life, continuity of becoming (bhava); from continuity of becoming, birth; from birth, decay and death; from decay and death, suffering" (Maha-vagga I.1,2).—Mon. Williams, *Buddhism*, p. 102.

From primordial matter arises on the buddhic plane the prototypal universe of ideal forms and qualities carried over from previous universes. From these ideal prototypes the potential causal-body is formed on the higher mental plane as the seat of the individuality (consciousness). From the causal-body, the mental body is projected in the lower mind as the seat of the personality,—the actual (nama) which builds up its potential higher body (rupa). From the mental body come the means of perception on the lower planes. From the means of perception come the relations set up with the external world. From these relations comes the astral body (vedana) in activity. From the astral body come desire, passion, appetite. From desire comes attraction to the lower life. From attraction comes detention of the ego upon the lower planes in a continuous life of evolution of qualities. From their continuous life come the periods of re-incarnation. From these come the struggles for life ending in death, which are attended with suffering and sorrow.

"But there is a taint worse than all taints, ignorance is the greatest taint. O mendicants! throw off that taint, and become taintless."—Dhammapada, XVIII. 243.

"But it ignorance be removed by the complete extinction of desire, this brings about the removal of conformations; by the removal of conformations, consciousness is removed; by the removal of consciousness, name and corporeal form a re removed; by the removal of name and corporeal form, the six fields are removed; by the removal of the six fields, contact (between the senses and their objects) is removed; by the removal of contact, sensation is removed; by the removal of sensation, thirst is removed; by the removal of thirst, the clinging (to existence) is removed; by the removal of the

clinging (to existence), being is removed; by the removal of being, birth is removed; by the removal of birth, old age and death, pain and lamentation, suffering, anxiety, and despair are removed. This is the removal of the whole realm of suffering" (*Maha-vagga*, I.)—H. Oldenberg, *Buddha*, p. 226.

But if matter (ignorance) be dissipated by the entire cessation of the outpouring of the Divine Life, this brings about the withdrawal of the ideal prototypes on the buddhic plane of the soul. By the removal of these prototypes, the causal-body ceases to exist. By the removal of the causal body, the personality and its constructed ideal vanish. By the removal of the personality and its ideal, on the mental plane, the arena of perception on the lower planes is nullified. By the removal of perception of the lower nature, the relations with the external world are ended. By the removal of external relations, the astral-body is discarded. By the removal of the astral-body, longing for objects of desire is impossible. By the removal of this longing, attachment to the lower planes is severed. By the removal of attachment, the outer being of the soul exists not. By the removal of outer being, birth of the ego in the cycle of life cannot occur. By the removal of birth, its sequences,—the wearing out of lives, the casting away of bodies the passing through painful states of consciousness,—are extinguished. The inbreathing of the Spirit is the abrogation of the whole condition and extent of the bondage of Spirit in Matter.

"Sitting under the tree of knowledge Buddha says to himself; 'Difficult will it be for men to grasp the law of causality, the chain of causes and effects. And this also will be very hard for them to grasp, the coming of all conformations to an end, the loosening from everything earthly, the extinction of desire, the cessation of longing, the end, the Nirvana,'"—*Ibid.*, p. 263.

"What keeps the soul bound in the cycle of birth, death, and re-birth? Buddhism answers: desire and ignorance. Of the two, the greater evil is ignorances, the first link in the long

chain of causes and effects, in which the sorrow-working destiny of the world is fulfilled,"—*Ibid.*, p. 52.

The Higher Self (Buddha) releases the long and difficult course of the soul's evolution, and the slowness of the mind (men) to attain liberation from external attractions (desire) and the bondage of matter (ignorance).

"Matter has no intelligence of its own, and to believe intelligence is in matter is the error which produces pain and inharmony of all sorts; to hold ourselves that we are a principle outside of matter, we would not then be influenced by the opinion of man, but held to the workings only of a principle Truth, in which there are no inharmonious of sickness, pain, or sin" (P.P. Quimby MS.).—G. Milmine, *Hist. of Christian Science,* p. 129.

Illusion

An appearance devoid of reality in itself. The orderly succession of phenomena may be taken as proving the unreality of phenomena in themselves.They do not persist, and are interpreted in the mind as fleeting states of consciousness related to ideas and feelings of an impermanent nature.

Image of God

This expression signifies a projection of the Divine nature on the two highest planes of this soul, and constitutes, when united with mind, the Archetypal Man energizing as Love and Wisdom (atma-buddhi).

Immortality Forfeited

The personality in identifying itself with its lower nature and the trials and sufferings which thereby come to it, is said to forfeit its immortality; for it is this lower personality which is mortal. The ego within, which does not so identify itself, remains unaffected, and is immortal.

"Isis nursed the child of King Melcarthus and feed it by giving it her finger to suck instead of the breast; she likewise put him every night into the fire in order to consume his mortal part, whilst transforming herself into a swallow, she hovered round the pillar and bemoaned her sad fate. This she continued to do for some times, till the queen, who stood watching her, observing the child to be all in a flame, cried out, and thereby deprived him of that immortality which would otherwise have been conferred upon him."—Plutarch, *Isis and Osiris*, p. 16.

The king is a symbol of the ego as governor of the astral or desire nature, and so his child signifies the personality nursed by buddhi (Isis). The wisdom (Isis) element now sustains the nascent soul and affords it the means of evolution through the stimulation of latent capacity by indication (finger), or suggestively, rather than by direct means. And whilst it was night, that is, unknown of it, all that in each stage was perishable in the soul was burned away through the buddhic functioning; whilst Wisdom herself, as the spiritual daylight broke, ascends as a bird upward. At length, however, the progress of Wisdom is arrested, inasmuch as the purification of the personality (child) is being accomplished with such pain and difficulty, that attention is directed through the reasoning mind (queen) to the sufferings, with the result that the ego identifies itself with the sufferings, which entails the forfeiture of immortality for the lower personality with its suffering, ignorance, and evil which are mortal.

"And the Lord God said, Behold, the man in become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat and live for ever: therefore, the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken."—Gen. iii. 22, 23.

And now the Love-forceful aspect of the Logos, realising that the mind (man) is able to recognize the distinction

between each of the many states of relativity; and that of the relative condition there will be begotten the pairs of opposites; directs that the descent into physical matter be accomplished, let without the mind undergoing the experiential life beneath, absolute existence should again be claimed. So the mind is directed towards the lower plane activities whereof its own nature has been builded and is required to develop and discipline its faculties and emotions.

"The true and fundamental selfhood of every human soul, best and worst, is the very life of God himself, though differentiated from the whole, and made over, as it were, in part at least, into the soul's own keeping. Therefore, you, the real you, deep down beneath the ignorant, suffering, sinful you, are eternal. You, the outer you, the mortal man, are of yesterday, and will be gone to-morrow; you, the spiritual you, the deathless you, are of that in which time is not, and will enter by and by upon the fullness of your glorious heritage in the living God."—R.J. Campbell, *Sem, God's Life in Man.*

The Immortality of the Soul

The belief in the existence of a soul, or some version of it, is extremely widespread and characterizes almost all the major religious traditions of the world, including the primal. Indeed,

> some kind of distinction between physical body and immaterial or semi-material soul seems to be as old as human culture; the existence of such a distinction has been indicated by the manner of burial of the earliest human skeletons yet discovered. Anthropologists offer various conjectures about the origin of the distinction: perhaps it was first suggested by memories of dead persons, by dreams of them, by the sight of reflections of oneself in water and on other bright surfaces, or by meditation upon the significance of religious rites which grew up spontaneously in face of death.

Buddhism does not accept this belief in a soul; the question of believing its immortality, therefore, naturally does not arise. In fact,

> Buddhism stands unique in the history of human thought in denying the existence of such a Soul, Self, or *Atman*. According to the teaching of the Buddha, the idea of self is an imaginary, false belief which has no corresponding reality, and it produces harmful thoughts of 'me' and 'mine', selfish desire, craving, attachment, impurities and problems. It is the source of all the troubles in the world from personal conflicts to wars between nations. In short, to this false view can be traced all the evil in the world.

It should be realized, however, that within the framework of Buddhist thought, it is possible to accept immortality, even without the existence of a soul *if* by immortality is meant the endless continuity of a series. For unless the series which an individual represents is liberated, it will continues to exist, in any of the several realms of existence the Buddhists accept such as divine, demonic, human, animal, ghostly and infernal. One must distinguish clearly here between immortality as meaning, (1) eternal life in the same mode; (2) continued existence in several modes. The term is usually used in the first sense, but if the second sense is conceded, then continuous survival is implied in Buddhism as the process of *sumsara* in Buddhism is considered without a natural and for a being although it could be brought to an end.

The belief in the existence of the soul is an ancient one and acquires philosophical dignity in the thought of Plato (428/7- 348/7 B.C.) "who systematically developed the body-mind dichotomy and first attempted to prove the immortality of the soul". He presented the following vision of the blessedness of the soul.

> Plato argues that although the body belongs to the sensible world an shares its changing and impermanent nature, the intellect is related to the unchanging

> realities of which we are aware when we think not of particular good things but of Goodness itself, not of specific just acts but of Justice itself, and of the other 'universals' or eternal Ideas by participation in which physical things and events have their own specific characteristics. Being related to this higher and abiding realm rather than to the evanescent world of sense, the soul is immortal. Hence, one who devotes one's life to the contemplation of eternal realities rather than to the gratification of the fleeting desire of the body will find at death that whereas one's body turns to dust, one's soul gravitates to the realm of the unchanging, there to live forever. Plato painted an awe-inspiring picture, of haunting beauty and persuasiveness, which has moved and elevated the minds of men and women in many different centuries and lands.

Such a vision calls for at least three comments from a Buddhist point of view. First, there are 'no unchanging realities" in Buddhism except Nirvana in a very special sense. And the concept of soul is antithetical to Nirvana—belief in one precludes the realization of the other. Second, Buddhism does not accept the reality of "universals". They are regarded as merely linguistic conventions. Third, Buddhism presents its own "aweinspiring picture, of haunting beauty and persuasiveness, which has moved and elevated the minds of men and women in different countries and lands" through its vision of the Pure Land of the Buddha's and the Bodhisativas, a prominent feature of Mahayana Buddhism as it was practiced in China and is still practiced in Japan. These Pure Lands, however, are ultimately preparation grounds for Nirvana, where the divine Bodhisattavas edify the elect by discourses on the "soullessness" of beings and things.

As for the proofs of the existence of a soul, Plato argued for the imperishability of the soul on account of its impartite nature, a doctrine which became standard doctrine in Roman Catholicism. Buddhism, however, reduces the *entire* human "personality to various constituents all of which are in a state

of flux. Buddhism does identify a unit called *dharma* which itself has no constituent parts and is constituent of the universe and individuals therein, but they are ever in motion. They are like flashes of reality," quite different from a soul. Moreover, buddhism would agree with modern psychology in questioning the

> ...basic premise that the mind is a simple entity. It seems instead to be a structure of only relative unity, normally fairly stable and tightly integrated but capable under stress of various degrees of division and dissolution. This comment from psychology makes it clear that the assumption that the soul is a simple substance is not an empirical observation but a metaphysical theory. As such, it cannot provide the basis for a general proof of immortality.

If one replaces the body-soul distinction with a body-mind distinction, then Buddhist thought can be brought in further fruitful opposition to modern thought. The relationship between the two in modern thought has tended to take the form of either dualism or identity. Greek dualism persisted through Western thought finding its classical exposition in the Cartesian mind-matter dualism. Desecrates' (1596-1650) position, which was "subsequently undermined by trends which, in modern times, have moved in the opposite direction and in what might be called a form of materialism", identified the body and mind so closely as to lead to the claim that,

> The words that describe mental characteristics and operations—such as 'inelegant', 'thoughtful', 'carefree', 'happy', 'calculating', and the like—apply in practice to types of human behaviour and to behavioural dispositions. They refer to the empirical individual, the observable human being who is born and grows and acts and feels and dies, and not to the shadowy proceedings of a mysterious "ghost in the machine". An individual is thus very much what he or she appeal to be—a creature of flesh and blood, who behaves and is capable of behaving in a characteristic range of

> ways—rather than a nonphysical soul incomprehensibly interacting with a physical body.

The Buddhist position in this respect is an intermediate one for "while Buddhism holds that the person is a psycho-physical unit (*namarupa*), it does not subscribe to the identity hypothesis that the body and mind are one and the same entity or to the dualistic hypothesis that the mind and body are entirely different".

Incarnation and the Problem of Meaning

It has been suggested that the Christian doctrine of the Incarnation "offers the possibility of a partial solution to the problem of theological meaning" in two ways: a long-standing one and a relatively new one. As John H. Hick points out:

> There is a long-standing distinction between the metaphysical attributes of God (aseity, eternity, infinity, etc.) and God's moral attributes (goodness, love, wisdom, etc.). The doctrine of the Incarnation involves the claim that the moral (but not the metaphysical) attributes of God have been embodied, so far as this is possible, in a finite human life, namely that of the Christ. The claim makes it possible to point to the person of Christ a showing what is meant by assertions such as 'God is good' and 'God loves his human creatures'. The moral attitudes of God toward mankind are held to have been incarnated in Jesus and expressed concretely in his dealings with men and women. The incarnation doctrine involves the claim that, for example, Jesus' compassion for the sick and the spiritually blind was God's compassion for them; his forgiving of sins, God's forgiveness; and his condemnation of the self-riotously religious, God's condemnation of them. On the basis of this belief, the life of Christ as depicted in the New Testament provides a foundation for statements about God.

A relatively new approach is suggested by Ian Crombie when he writes:

> The things we say about God are said on the authority of the words and acts of Christ, who spoke in human language, using parable; and so we too speak of God in parable—authoritative parable; authorized parable; knowing that the truth is not literally that which our parables represent, knowing therefore that now we see in a glass darkly, but trusting, because we trust the source of the parables, that in believing them and interpreting them in the light of each other we shall not be misled, that we shall have such knowledge as we need to possess for the foundation of the religious life.

The solution offered by the doctrine of incarnation is not available to Buddhism (should it need it) the way it is in Christianity because Theravada Buddhism insists on the humanity as opposed to the divinity of the Buddha and Mahayana Buddhism, which did develop the belief that the Buddha was a special type of being, concedes him only fictive humanity. These differences are deeply rooted inthe original matrix of the two traditions—Jesus Christ underwent resurrection after his death, while nothing can be predicated of the Buddha after his death except that he is then "immeasurable, unfathomable" like the ocean. However, the Buddha identified himself with his doctrine (wherein lay the salvific potency, rather than in him) during his lifetime and after his death he was identified with the surviving 'body of his teachings"

The epithet of dharma-kaya (*Digha-Nikaya* iii 84), the body of *Dharma*, applicable only to the Lord and not even to Arhants, points in this same direction. So the *Milindapanha*, a later and post-canonical work, can say: The Lord can be designated by means of the 'Dharma-body' (*Milinda Panha* 75), even though he himself has entered on *parinirvana*, has 'gone home' or 'set' like the sun hose kinsman he was, and cannot

be pointed to any longer as being either here or there. Thus while the unending Dharma exists the Lord exists and cannot be called extinct. And thought we are here touching on a tenet that was to be developed and made much of in some of the Mahayana Buddhist Sutras its core is already apparent in the Pali writings.

Thus in Buddhism Buddha may exemplify his teachings, but *these teachings were ultimately considered as dispensable as the Buddha himself, even if one may be said to incarnate the other.* In Mahayana Buddhism the concept of *dharmakaya* underwent a change and the Buddha became identical with everything, whereas earlier he could be identified with nothing. Hence, the traditional concept of incarnation in either case could not offer a solution to the problem of religious language in the context of Buddhism.

In another sense however, Christ in Christianity and Buddha in Buddhism speak in "human language, using parables" as a way of indicating ultimate verities. And attempts to decipher them certainly represent a parallel approach. It may not be an accident that Harvey Cox has compared some of the parables to Zen Koans "that leave listener shocked and perplexed, the taken-for- granted world turned upside-down". The difference is that "while Koans subvert reality as such, Jesus' parables overturn social and religious conventions".

Incarnation of Spirit

A symbol of the embodiment of Spirit in Matter, or of the Soul or Self in the lower nature (flesh). Involution of the qualities (spirit) is the process which precedes the express functioning of the Divine Life (the Self) upon the several planes of existence. Incarnation completes involution, and is the point where evolution commences. Incarnation is the completion of the Archetypal Man (Christ),—the perfect "image of God,"—or spiritual-human pattern within the soul. In the involution of the Self, Christ "sheds his blood," i.e. involves his life (blood). In the Self's evolution, "the blood of

Christ taketh away all sin," i.e. the Divine Life welling up as an inner fountain, constantly brings Wisdom, Love, and Truth to the struggling souls as they realise their deficiencies and yearn for perfection.

"Schelling laid down the proposition,—the incarnation of God is an incarnation from eternity:—he understood under 'the incarnate Son of God' the finite itself in the form of the human consciousness, which in its contradistictin to the Infinite wherewith it is nevertheless one, appears as a suffering God subjected to the conditions of time.—D.F. Strauss, *Life of Jesus*, p. 432.

"May not the love which conquers the demon of selfishness, which raise a individual soul above the narrow world of self-interest, and in society transforms the natural struggle for existence into the endeavour to realise the moral slidarity of all men,—may not this love be rightly conceived as a supernatural power revealing itself as a divine all-attracting force in the souls of men, life the force of gravitation in the material world?... Love is the fulfilling of the law, since it transforms the external compelling command into the free impulse and active force of the herd; why then may we not perceive in love 'the incarnation of the divine Logos,' which was consummated not once only, but ever comes to pass where love unites the hearts of men and consecrates society so that it becomes the kingdom of God?"—O. Peleiderer, *Early Christian Conception of Christ*, pp. 164, 165.

"Human nature did not being to be with Adam, but exited forever in the eternal Christ. I hold, then, that the Incarnation was God's commentary on that verse in Genesis, 'In the image of God created He man.' Yes, 'from the beginning' there had been a second person in the Trinity,—A Christ, whose nature included the man-type. In due time this man-type was copied and incorporated in the special exhibition of a race. There it degenerated and went off into sin. And then the Christ, who had been what he was forever, came and brought the pattern

and set it down beside the degenerate copy, and wrought men's hearts to shame and penitence when they saw the everlasting type of what they had been meant to be, walking among the miserable shows of what they were... Suppose I find in Revelation this sublime truth, that the man-type for which I am so anxious has had an eternal existence as a part and parcel of the Deity; that, however, this manifestation of it has been reached, there is manifest in every man the image of a pattern-life that is in God. Let me carry away from Revelation the supreme truth of the eternal humanity of Christ, and then my moral life, may reverence for the nature which I share, my high ambition after its perfection, all this is unimpaired. Let science show me my affinities with the lower life; a mightier hand points me to my connections with the higher." —Phillips Brooks, *Mystery of Iniquity*, pp. 314, 316.

"God becomes incarnate through the eternal principles that underlie the conscience and the affections of men: in his reason and his faith, organized into character as intellectual light and noble love.'—S. Johnston, *Oriental Religions*, Vol. II. p. 77.

"Incarnation, then, is the ethical process by which the Divine Logos becomes one with a morally pure human person."—O. Peleiderer, *Develop. of Christianity*, p. 63.

"Man, conscious of inherent weakness, longs for union with God. In the incarnation, God and man become one. Man feels himself exposed to a strange fascination which attracts him towards evil and draws him away from God. In Christ he meets, baffles, and overcomes the personal agent of all temptation. Man feels that he is a slave to nature, over which a sure instinct tells him that he was destined to rule. In Christ he exercises that dominion, making all physical forces subservient to his will. Man fears disease, affection, and bereavement. In Christ all sorrows become medicinal, and conduce to the perfection of our renewed nature. Man has two great foes—sin, and death, the penalty of sin. Christ crushes sin, and expels it from His dominions; death. He

converts into the last best friend, the opener of the portals of eternal life."—F.C. Cook, *Aids to Faith*, p. 143.

"There can only be one reason why eternal spirit should ever consent to become imprisoned within material forms, and that is that its latent powers may declare themselves. Undifferentiated unity must become endless variety; the unmanifest must split up to utter itself. There could be no such thing as a human soul if boundless spirit did not deliberately put some portion of itself in a ring fence, so to speak, that it may be cultivated and made to body forth its hidden riches. Every soul is thus a point through which the infinite expresses itself, declares a divine idea, absolutely separate and distinct from every other, though closely related thereto an destined to rich fulfillment in a wondrous whole which shall include all the good of all the race."—R.J. Campbell, Serm., *God's Life in Man.*

"Birds and beasts, equally with ourselves, are the incarnation of an indestructible life whose greatest manifestations have yet to come, and the whole creations is a solidarity with man in the expression of the Divine Idea."—R.J. Campbell, Serm., *Evolution of the Spiritual Man.*

"Christ is that perfect Humanity within us, from which man feels himself getting loose by sin, but to which he also feels that if he can only return and cling, he will once more be re-united to God. The Incarnation is the supreme manifestation of this."—J.G. Adderley, *Serm., The Symbolism of the Mass.*

"The Incarnation, which is for popular Christianity synonymous with the historical birth and earthly life of Christ, is for the mystic not only this, but also a perpetual Cosmic and personal process. It is an everlasting bringing forth, in the universe and also in the individual ascending soul, of the divine and perfect Life, the pure character of God, of which the one historical life dramatized the essential constituents. Hence the soul, life the physical embryo, resumes in its

upward progress the spiritual life history of the race."—E. Underhill, *Mysticism*, p. 141.

"The suggestion of an Incarnation is the supreme potential excellence of human nature. The Gospel prohibits of human nature. The Gospel prohibits any doubt as to the perfection exhibited in the Incarnate."—H. Hensley Henson, *The Value, etc.*, p. 20.

Incarnation of Souls

The descent of the spiritual egos into human forms on the lower planes.

The Divine Monad (atma-buddhi), at a certain stage, splits up in a limited measure, as it were, into many monads, an enormous but limited number. Each of thee spirits, sparks, or souls, is ready to incarnate in humanity when mind is attained. They become the deepest selves in every human being—the immortal spirits in each. At first they are almost totally obscured by the activities of the desire and sense natures, but gradually the stimulation from without arouses the qualities and potencies latent within them, and man becomes not only a mental but a spiritual being.

"My God is my deeper Self, and yours too; He is the Self of the universe, and knows all about it. He is never bealled, and cannot be baffled; the whole cosmic process is one long incarnation and uprising of the being of God from itself to itself."—R. J. Campbell, *The New Theology*, p. 35.

Incense-burning

A symbol of the purification of the soul by the functioning of buddhi (fire), which transmutes the lower emotions into the higher. The perfume signifies the Love and Wisdom called forth on the higher planes, through the aspirations from below.

"The Egyptians burn for incense *Resin*, thereby rectifying and purifying the air by its virtue, and blowing away the corrupted exhalation naturally given forth by the body,

because this perfume possesses a strong and penetrating quality."—Plutarch, *Isis and Osiris,* p. 80.

"The burning of this sweet-smelling substance (incense) assisted in opening the mouth of the deceased and in strengthening his heart...'Incense hath been offered unto thee of the incense of Hours, and incense hath been offered unto Horus of they incense,' (From papyrus.)"—Budge, *Egyptian Magic,* pp. 194, 202.

The Love and Wisdom (the incense) of the Higher Self (Hours) hath been betowed in response to the soul's aspirations.

"Incense signifies worship from spiritual good which is the good of love towards our neighbour. What is signified by incense is also signified by the vials in which the incense is contained."—Swedenborg. *Apoc. Rev.,* n. 277.

"When the maidens were gathered together for the great king Ahasuerus, before they were brought to him into his royal presence, they were to be had to the house of the women, there to be purified with things for purification, and that for twelve months together—to wit six months with oil of myrrh, and six months with sweet odours, and other things, and so came every maiden to the king"(Es. ii. 9,12,13).—J. Bunyan, *Greatness of the Soul.*

The oiling and spicing of the maidens signifies the raising and transmuting of the emotions to prepare them for union with the Higher Self (great king).

"In the tabernacle of Israel, day by day, there ascended from the alter of incense the sweet odour, which symbolized the fragrance of prayer as it wreathes itself upwards to the heavens."—A. Maclaren, Sermons, 2nd Series, p. 33.

Indian Society in the 6th Century B.C. or Causes of the Rise of Jainism and Buddhism in the 6th Century B.C.

The 6th century B.C,. witnessed a great religious ferment in India. There prevailed general, spiritual and moral unrest

in the society. In the beginning, the Vedic religion was very simple and easy to understand. As time passed, it lost its original purity and became very complex and complicated. Much importance was attached to ceremonies, rituals and sacrifices. They were costly and the poor could not afford to perform them. The actual killing and sacrificing of living animals, and sometimes even human beings, created a feeling of disgust and revolt in the minds of the masses. These rituals were performed by the Brahmans. So, they hand the monopoly in religion and dominated every aspect of life, right from birth to death. They enjoyed special privileges and powers and considered themselves superior to the rest of people. But the people were no longer ready to accept their domination.

The caste-system also played havoc with the Vedic religion. Men belonging to high castes began to hate the people of lower castes, especially the *Sudras* who were regarded as untouchables. They could not recite mantras, enter temples and draw water out of wells. They could not take part in the religious and social affairs of the society. Their plight was really miserable. They led a life of humiliation. They were yearning for a religion when there were no class distinctions.

There was a great spiritual and moral unrest. Men's minds were deeply stirred by problems of life and death. Different means were advocated to attain 'Moksha' by the intellectuals. The Brahmans laid stress on sacrifices and rituals. Some free-thinkers and wandering Sadhus denounced sacrifices and advocated the doctrine of 'Karma'. According to them, right conduct was the only means to obtain salivation. There were some who preached asceticism (*Tapas*) and self-mortification as means of self-realization. The intellectual section of the people were of the view that Moksha could be attained by 'Janona' (True Knowledge). During this period of confusion and religious unrest, many religious sects came up. Out of them, Jainism and Buddhism survived. Both were the reformation movements to purify Hinduism of some of its evils. They did not diverge from the main stream of Hinduism.

They drew inspiration from the teachings and the spiritual life of the Hindus. But, in course of time, they became distinct religions, independent of Hinduism.

Individuality

This term is taken in is highest sense as signifying the direct embodiment of the Self in the manifest, in which the Self for time is limited to the mode of Its manifestation. The individuality, therefore, is the immediate manifestation of the Self's otherwise unmanifested Self. Regarded in relation to the myriad human souls, the individuality is the point at which we pass forth from the Higher Self wherein we are rooted and centered in unity within.

"He, the monarch of the Sakyas, of native pre-eminence, but whose actual pe-eminence was brought about by his numberless councillors of exalted wisdom, shone forth all the more gloriously, life the moon."—*Buddha Karita*, Bk. I, 14.

Infinite, Self-existent

If no God is accepted in Buddhism, it is not surprising that God, infinity will be out of the question. The result is that while some Upanisads hold that "the world is enveloped by God" *(isavasyam idam sarvam)*, Buddhism held that "the world was without a refuge and without God (*attana lake anahissaro*)".

It is an interesting fact that qualities attributed to God in the monotheistic traditions are attributed, as it were, to the universe in Buddhism. The early Buddhist texts tend to leave the question of whether the world is finite or infinite unanswered, as it was considered one of the questions not conducive to salvation and hence to be left unexplained. The later commentorial tradition of around the fifth century, however, pronounces the Buddhist astronomical counterpart of galaxies infinite in number.

This is certainly going beyond the standpoint of the early Buddhist texts, which is uncommitted on the question of the

origin or extent of universe. While the later traditions of the Sarvastivada and Theravada suggest that the number of galaxies or world-systems is infinite in extent, the Mahayana texts hold that the universe is infinite in time, stating that 'the universe is without beginning or end' (*anavaragra*).

The question of self-existence is more problematical. It is one of the cardinal Buddhist principles that there is no "self", both in the sense of there being no permanent substratum underlying the individual such as a soul and in the sense of there being any permanent substratum underlying the universe. The former view was advanced in early Buddhism and is known as the doctrine of *pudgala-sunyata*. The term literally means "emptiness of the person" and connotes the absence of any permanent "self" underlying the individual. It was further developed into the doctrine of *dharma-sunyata*. The term literally means "emptiness of Dharmas". The word *dharma* here does not possess its usual connotation of normative behaviour or doctrine but the more technical Buddhist sense of "element of being" or "constituent of existence". According to his doctrine no permanent entity underlies the objective universe as well, just as no permanent entity undergirds the subjective person. The world *nairatmya* or absence of "self" is sometimes substituted for *sunyata* or emptiness and helps link this idea with that of the 'self-existent'. Evidently, according to Buddhism, neither the individual nor the universe nor any entity in it like God is self-existent. A.L. Basham puts it succinctly: "Buddhism knows no being, but only becoming". Buddhism is emphatic on this point: *sabbe dhamuna anatta* (*Dhammapada*, verse 279). That is to say: All *dhammas* or *dharmas* are without self, that is, lacking in any permanent substratum.

This oracular pronouncement of the Buddhist position squarely challenges the very concept of self-existence. "There is no term in Buddhist terminology wide than *dhammas*. It includes not only the conditioned things and states, but also the non-conditioned, the Absolute, *Nirvana*. There is nothing in the universe or outside, good or bad, conditioned or

non-conditioned, relative or absolute, which is not included in this term". Lest one be tempted into regarding the *dharmakaya* of the Buddha, sometimes equated with the God of theism, as an exception it must be pointedly stated that such is not the case, that it is precisely as a consequences of having no self-subsistence that "the Buddha becomes identical either with the Absolute, or with the sum total of existence, with the totality of all things at all times". Alternatively, one can say that "it is only because he has merged with everything that the Buddha has cast off all traces of a separate self, and has attained complete and total self- extinction" in contrast to the self-subsistence of the Christian God.

Thus of the two attributes—infinity, self-existence—one is transferred to the universe and the second denied both of the universe and God. The idea of self-existence or self-subsistence is formally designated by the term *aseity* which carries the twofold cannotation that "(1) God is not dependent either for existence or for characteristics upon any other reality" and (2) that "God is eternal, without beginning or end". Buddhism turns this entire concept on its head, by maintaining the mutual interdependence of everything through its doctrine of *pratitya samutpada* or dependent co-origination so far as the first point goes, and postulating no beginning for the universe characterized by this process so far as the second point is concerned. A beginning is denied with respect to the universe rather than God.

Everything is process, one is to see conditionality in all things because if you "take away the causes and conditions", the elements of *dharmas* no longer exist", and this is the basic feature of life itself.

Now a question may be raised whether life has a beginning. According to the Buddha's teaching the beginning of the lifestream of living beings is unthinkable. The believer in the creation of life by God may be astonished at this reply. But if you were to ask him 'What is the ebginning of God?' he would answer without hesitation 'God has no beginning'

, and he is not astonised at his own reply. The Buddha says: O bhikkhas, this cycle of continuity (*samsara*) is without a visible end, and the first beginning of beings wandering and running round, enveloped in ignorance (*avijja*) and bound down by the fetters of thirst (desire, *tanha*) is not to be perceived.' And further, referring to ignorance which is the main cause of the continuity of life the Buddha states: 'The first beginning of ignorance (*avijja*) is not to be perceived is such a way as to postulate that there was no ignorance beyond a certain point.' Thus it is not possible to say that there was no life beyond a certain definite point.

Infirmity, Spirit of

An aspect of a spiritual quality exercised through the astral nature, and which has been misdirected.

"And behold a woman which had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up. And when Jesus saw her, he called, her, and said to her, Woman, thou art loosed from thine infirmity."—Luke xiii. 11, 12.

The indwelling Christ is teaching the qualities, when his wisdom attracts a contracted and well-nigh dead affection of the lower nature, i.e. a starved emotion. The Christ responds to the aspiration, and calls the emotion to a higher use, thus releasing it form its bonds and making its path straight.

Influence of Buddhism

Buddhism influenced almost every aspect of Indian life. The Buddhist monasteries soon became the centres of learning. These were decorated with fine sculptures. The first human statues worshipped in India were probably those of the Buddha. Beautiful Chaityas, Viharas and Stupas were built. This gave a new encouragement to art and architecture. The Buddhist missionaries took Indian culture to other parts of Asia. The Buddhist teachings enriched the Pali Language and a new type of literature developed in Pali.

Buddhism laid stress on right action and right belief and thus influenced the thinking of the people.

Insanity

The external expression of disordered conditions in one or more of the lower vehicles of the soul. Insanity is a general mental condition which proceeds from psychic instability, irregularity, or want of equilibrium. It is the result of inequable astral and mental activity, and may generally be traced to the ineffectiveness of the mechanism of the vehicles through which the consciousness, or ego, acts. Often, what amounts of insanity follows from a distorted or very partial reflection of the higher activities in the lower mind, and when these activities are very pronounced. There is found the want of balance which characterizes the insane. In some cases mental disorder may be due to the intense automatic action of the mechanism of conduction of conflicting ideas. In cases of worry and trouble, the nervous mechanism is subjected to such strain as results in its being temporarily or permanently, dissoiated, as it were, from the regulating factor which co-ordinates the mental activities in the normal person. In melancholia the related physical and astrla mechanism is unable to function completely. In sane ideas arise from sub-conscious impulses,—many of them karmic,—and the reason way the reflective and comparing faculties are not operative on the delusions is that the true mind (higher manas) is temporarily detached from the opinion native lower mind (kama-manas). Direct mental action from above applied to the disused or infirm portions of the astro-physical, or infirm portions of the astro-physical, or astro-mental mechanismas, designed to remove the causes which obstruct the perfect performance of the mental functions, may sometimes be effective inopening up communication from above to below and restoring balance of mind.

Insignia of the Imperial Power of Japan

Symbolic of the spiritual endowments of the soul upon the mental plane (Japan).

"The Goddess Amaterasu proclaimed her grandson Ninigi sovereign of Japan for ever, and appointed his descendants to rule it as long as the heavens and the earth endure. Before starting for his kingdom he received from his grandmother the Three Divine Insignia, viz.—the Sacred Mirror, the Sacred Sword, and the Sacred Stone or Magatama."—The Nihongi.

The Wisdom Principle (buddhi) being the director of the evolutionary process, assigns to the Germ-Self on the mental plane the future sovereignty of the Soul in a series of stages, as long as the Cycle lasts. She is able at the outset to endow the Incarnate Self with the Causal-body (mirror), the Intuition of Truth (sword), and the Spiritual Ego (stone).

Inspiration, Divine

This means the "breathing of the Spirit," or the "speaking of the Word." into the mind of man. The "Word" is the Divine expression of Truth from above, made possible or reception by the mind, when union between the mental and buddhic natures has been attained. Inspiration is given whenever there is a receptiveness towards the eternal theme of Truth, Love, and Wisodm, and, however the truths may be presented,—into whosesoever mind they may have been put,—the recognition of the Truths themselves in the sacred scriptures will furnish the proof that the scriptures are what they profess of be, namely, the utterance of the Holy Spirit form the buddhic plane. The scriptures are to be judged by their fruits, and by what they imply as suggesting conceptions of the inner life of the soul, embodies in symbols which provided a sheath for thier perfect preservation through the ages of the past. The persons who received these buddhic communications, evidently understood but little of their meaning, but being profoundly impressed by the spiritual influx, earnestly gave

them out to others, and in many cases set them down in writing.

Knowledge of the inner nature of humanity and of the soul's evolution, flowing down from above into the mind, can only find expression through the ideas that happen to be in the mind. Now these ideas are incompetent to express hidden mysteries; but there are ideas of concrete facts of experience which offer analogies and resemblances to facts of the super-physical planes. These correspondences are utilized by the Spirit of Wisdom to serve as symbols of inward truths, and are woven into mysterious, absurd, and dramatic statements, to rivet the attention of mankind, promote enquiry into the meanings of the sacred symbols, and so raise the souls by means of the various religions established upon them.

The evidence in modern times relating to the phenomena of inspiration and automatic writing overwhelmingly shows that the objective and deliberative mind has no part whatever in the production of inspired statements. Yet the whole of modern Biblical criticism is founded upon the assumption that the sacred writings are "composed," "worked over," "altered," and "amended" by many minds;—a process obviously destructive of Divine inspiration.

"Madame Guyon states in her autobiography, that when she was composing her works she would experience a sudden and irresistible inclination to take up her pen; though feeling wholly incapable of literary composition, and not even knowing the subject on which she would be impelled to write. If she resisted this impulse it was at the cost of the most intense discomfort. She would then begin to write with extraordinary swiftness; words, elaborate arguments, and appropriate quotations coming to her without reflection, and so quickly that one of her longest books was written in one and a half days. 'In writing I saw that I was writing of things which I had never seen: and during the time of this manifestation, I was given light to perceive that I had in me treasures of knowledge and understanding which I did not

know that I possessed ' (Vie). Similar statements are made of St. Teresa, who declared that in writing her books she was powerless to set down anything but that which her Master put into her mind"—Evelyn Underhill, *Mysticism*, pp. 78,79.

"If God sends a message, he will choose the messenger.. We can all agree to the first step—that if man is not purely passive in receiving the message, it cannot escape the touch of human infirmity. The believer in verbal inspiration says that revelations real, and thereof man's part is passive... Some things the prophet could not understand if they were told him, and some that he does understand he will only understand in part; for he can only understand them in terms of his own knowledge. He might no doubt be kept from error by a supernatural dictation overriding his human weakness as often as might be necessary; and the believers in verbal inspiration had to suppose that this dictation was given."—H. M. Gwatkin, *The Knowledge of God*, Vol. I p. 179.

"We now know (from a study of telepathy) that, not merely are we bombarded unconsciously by stray thoughts from other minds, but that it is possible so to discipline the conscious mind that it may become a resonator to thought, even to a long series of precise impressions of words from beyond the threshold of consciousness. I could place my hand on a quantity of inspired writing which sounded without premeditation through the mind of one who belongs to the order of Illuminati."—J. H. Cousins, *Address on Psychical Research*.

Intellect; Intelligence; Reason

The mental principle involves choice in uniting with, or rejecting, concepts of different kinds which are presented to it; and this choosing faculty introduce will which makes man (individuality) as God. It is the function of the intellect to disclose differences and perceive similarities, but unaided by intuition it can never show the perfect truth. Intellect, having this capacity for uniting with that which it perceives, becomes the formative factor in the soul, and as such, it tends to

contract and limit that which it operates upon. It, therefore, requires an expanding influence, and this it finds in uniting with emotion which strives against its limitations. Originally, intellect and emotion were not in conflict, for they acted in accordance with the Divine law before the mind had come under the influence of the lower desire. Intellect beholding the good and true is instinctively drawn towards the ideal, and thus it causes the ego to evolve and finally attain to perfection. It is a regulating factor which must dominate the love principle and emotion-nature, until perfect Truth becomes the ruler of the soul. It cannot of itself inherit the things of the Spirit, but when united with the intuition (buddhi) it produces love and truth. The intellect at first is unaware of the existence of a higher source of Truth, for it cannot conceive of that which is self-derived, and it falsely imagines that knowledge is only acquired through study of nature and history, and so borrowed by the senses from without. Afterwards it is able to perceive that the lower mind, with its changing opinions, is illusory and rooted in egoism and separateness, and then it is led to find out how the higher mental qualities shall uplift and transform the lower self.

Intoxication

A symbol of the stupefying of the lower nature by an influx of the higher nature for which it is unprepared.

Intuition

A buddhic function operating through the causal-body, bringing knowledge of reality to the intellect. It is the power of answering to the higher rates of atomic vibration on the planes above, and own united with intellect it gives birth to love and truth. The erroneous theories of the lower mind will not be got rid of until the intuitions recovered by the inner memory, and voluntary effort is made by the lower self to raise the consciousness to the spiritual understanding. The intuition is seen to be in its appropriate sphere when consecrated only to the highest ends.

"The true name of the child was Palestinus, or Pelsius, and the city of this name was built by the Goddness (Isis) in memory of him."—Plutarch, *Isis and Osiris*, p. 17.

The true character of the mind is not the lower intellect, but the intuition whose abode, the causal-body, was fashioned by Wisdom (Isis), and this indeed is permanent.

"The highest truths are not those which we learn from abroad. No outward teaching can bestow them. They are unfolded from within, by our very progress in the religious life. New ideas of perfection, new convictions of immortality, a new consciousness of God, a new perception of our spiritual nature, come to us as revelations, and open upon us with a splendour which belongs not to this world."- W. E. Channing, *The Perfect Life*, p. 193.

"We ought to be able to spell out the attributes of God from what we see of them mirrored in the heart of man. After all, we could not reach 'From nature up to natures's God': we could discover no spiritual correspondences between the outer world of appearance and the inner world of reality, between the lower or natural and the higher or supernatural order, if it were not for the fact that those correspondeness are really within ourselves... Paul declares that we have not been left without evidence in ourselves of the existence and the righteousness of God. There is a correspondence between our own nature and the eternal and hence there is that in us which enables us to recognise and lay hold of God."—R.J. Campbell. Serm., *Spiritual Correspondences*.

"A man has seen something he felt sure was true, and has then set to work to prove it. Knowledge flashes upon you sometimes you do not know why, and intellect may be a long time in confirming your intuition; something within you shoots straight to the mark and reason crawls after it. It is conceivable, therefore, that a state could be attained in which a soul would no longer feel itself hampered by ignorance or imperfection, but would see right into the heart of the deep things of God."—R.J. Campbell, Serm., *The Super-Rational*.

"It is plain that as the genius of some philosophers is almost intuitive with regard to the secrets of nature, so there are other men whose feeling is intuitive with regard to the secrets of spiritual life. They know without proof, they need no authority and no evident. They have no trouble of heart, but walk with God as friend with friend. But no one can tell how far previous education before they were born into this world may have given them that power."—Stopford A. Brooke, *Serm., Lord, Increase our Faith* (1870).

Intuition

A clear and direct knowing from within, also referred to as a hunch, a gut feeling, a gut response, and even luck. Intuition is a knowingness that comes without explanation as to how or why. It is a right brain function involving extrasensory perception (ESP), but much broader; it functions on physical, emotional, mental, and spiritual levels. Each individual experiences intuition differently. There may be physical sensations, such as tingling of the skin or a feeling of leaden weights in the stomach; clairaudient or inner voices; seemingly inexplicable arractions or aversions to newly met people; inspirational solutions to problems; feelings of closeness of God or the Divine Force; mental imagery; or cues from the environment, such as circumstances that alter plans.

Some definitions of intuition include visions, as well as the transmission of in formation from spirit guides or entities, though these broad definitions may be disputed by some.

In her studies of ESP, American parapsychologist Louisa Rhine identified intuition as one of four forms in which ESP messages enter the consciousness; the other three are hallucinations (apparitions), realistic dreams, and unrealistsic (highly symbolic) dreams. See ESP (extrasensory perception). An estimated 30 per cent of ESP messages come through intuition, and concern both events happening at the moment as well as impressions about the future. See Precognition: premonition. Rhine specifically excluded hallucinations from intuition, but said that hallucinations can accompany intuition.

Intuition is highly active in children and adolescents, but by adulthood often becomes repressed in favour of left-brain, analytic thinking. Yet it invariably proves to be right. ESP studies of business executives have shown that highly successful executives have a stronger sense of intuition and rely upon it more than others who are less successful. Individuals in the creative arts, who give freer rein to fantasy and imaginations, also tend to be highly intuitive. Intuition is integral to all forms of divination and psychic consultation. See Divinations; Psychic reading.

All individuals possess intuition, though some are more highly developed intuitively than others; in Western culture women have been conditioned to permit its manifestation more than men. The more a person recognizes and acts upon intuition, the stronger it becomes. An individual may cultivate and strengthen intuition by paying closer attention to whole-body responses to information, people, and situations; by relaxing both body and mind through diet, exercise, yoga, meditation, and prayer; by working with dreams; and by becoming attuned to spiritual forces. Intuition also develops in close personal relationships. Edgar Cayce, who lived in a constant flow of intuition said one must "know thyself," be close to the Maker, and trust what comes from within. Cayce said that impression obtained from the physical/mental self, rather than the spiritual self, were not intuition.

According to Willaim Kautz, founder (1979) and director of the Center for Applied Intuition in San Francisco, intuitive information comes from the superconsious mind. To reach the conscious mind, it must travel through the subconscious, where it may be distorted by fears, memories, and impressions stored there. By cultivating intuitive growth through processes previously mentioned, the subconscious obstacles can be reduced or eliminated.

Environmental factors can enhance or inhibit intuition. An ideal intuition stimulating room is painted light green, aqua, or chartreuse, lit with natural sunlight, and warmed to

between 70 degrees or 73 degrees Fahrenheit with a humidity between 60 per cent and 70 per cent. See Colours. Music aids receptivity to intuition by stimulating a relaxed state, triggering memories, and causing right—and left brain hemispheres to work in greater unity. See Music. The presence of plants helps to keep air clean of irritating pollutants.

Intuition, along with other psychic skills, has been applied on an increasing basis since the early 1970s to a wide range of scientific and business endeavours. Kautz developed a technique called "intuitive consensus," in which highly skilled channelers and psychics are given questions related to problems or situations; the information is validated as much as possible by empirical methods. The process has been shown to be effective and save time and money over traditional methods of validating hypotheses. Similar programmes have been employed in California by the Stanford Research Institute of San Francisco (SRI) and the Mobius Group of Los Angeles. The importance of intuition in the business world also has received greater recognition since the 1970s, as a vital tool to compete and to assess in ever-increasing flood of data. See *Applied psi.*

Intuition and Psychology and Mysticism

Psychiatrist Carl G. Jung described intuition in Psychological Types (1923) as "a perception of realities which are not known to the consciousness, and which goes via the unconscious." Intuition, he said, is not merely a perception, but a creative process with the capacity to inspire. See Inspiration. Intellect requires intuition for maximum performance, and dream symbols cannot be interpreted without intuition and imagination.

Jung said human beings orient themselves to the world with four functions: sensation, feeling, thinking, and intuition, the latter of which gives information about both future possibilities and the atmosphere surrounding all experiences; archetypes are inborn forms of intuition. See Collective unconscious. Jung used these four types to classify the

psychological types. He described extroverted intuitive types as natural risk-takers who tend to have little respect for custom, law, or the feelings of others; they squander their energies and live in the world of reality. Introverted intuitive types tend to be artists, mystics, seers, and prophets, and live with the collective unconscious; they may seem strange and odd to others.

Psychiatrist Roberto Assagioli, founder of Psychosynthesis, a transpersonal psychology, said only intuition gives a true psychological understanding of oneself and others, in an immediate and holistic sort of way. Assagioli distinguished between day-to-day intuition and spiritual intuition. He said intuition may be activated by using the will to quiet the mind.

In mysticism intuition is considered the means by which to achieve direct and immediate truth, and knowledge of the most intimate secrets of life. In deep meditation or contemplation, mystics experience intuitive flashes in which they perceive the ineffable natures of the cosmos, the Divine Force, the soul, and they unity of all things. P.D. Ouspensky, who popularized the Gurdjjeff Work, gave the name "Tritium Organum" to what he called "intuitive logic" or "higher logic," defined as the "logic of infinity, the logic of ecstasy," which he said has existed since time immemorial in great philosophical systems and holds the key to the mysteries. The formula of this intuitive logic may be expressed as "A is both A not nor A," or "A is All." Ouspensky said Plotinus's treatise, *On Intelligible Beauty,* embodies the fullest expression of this logic. Plotinus said that "every thing contains all things in itself... so that all things are everywhere, and all is all...And the splendour there is infinite.

Invocation of Saints

A symbol of reverence of the higher qualities by the lower.

Involution and Evolution

These processes of life are the descent of Spirit into Matter and the ascent of Spirit therefrom. The first is the Divine

Sacrifice, or the limitation of Spirit in forms; and the second is the Resurrection from the Dead, or the liberation of Spirit from captivity in matter.

"There is a raying out of all orders of existence, an external emanation form the Ineffable One. There is again a returning impulse, drawing all upwards and inwards towards the center from whence all came" (Plotinus to Flaccus).—Vaughan's *Hours, etc.*, p. 83.

The "raying out" is the involution into matter of all qualities and potencies, and the "drawing inwards" is the evolution of the same.

"Twofold is the truth I shall speak; for at one time there grew to be One alone out of many, and at another time, however, it separated so that there were many out of the One. Twofold is the coming into being, twofold the passing away of perishable things; for the latter (i.e. passing away) the combining of all things both begets and destroys, and the former (i.e. coming into being), which was nurtured again out of part that were being separated, is itself scattered."—*Empedocles,* Fairbanks, 60.

A twofold truth is to be found in the world-process: First, there is Involution, and then second, there is Evolution. For at one time, in one cycle, the many potencies had gone to compose the One Monad (the Archetypal Man); and subsequently at another time, in the following cycle, the One Monad by means of evolution, proceeds to actualize and differentiate, so that the many monads and potencies are brought forth form the One. Manifestation involves duality; also the ceasing from manifestation. For the latter,—the indrawing (passing a way),—both begets ideals enabling the Self to subsequently manifest, and also destroys the illusions of the lower mind; while the former,—the outpouring (coming into being),—the issuing forth from the Womb of Pain, in the separation of spirit and Mattér,—is also ultimately suspended as illusion vanishes.

In the Sankhya philosophy, "There cannot be the production of something out of nothing; that which is not, cannot be developed into that which is. The production of what does not already exist (potentially) is impossible; because there must of necessity be a material out of which a product is developed; and because everything cannot occur every-where at all times; and because anything possible must be produced from something competent to produce it. In the Sankhya, therefore, we had a synthetical system propounded, starting from an original primordial 'eternally existing essence' called Prakriti (a word meaning 'that which evolves or produces every, thing else')."—Mon. Williams, *Indian Wisdom*, pp. 89-90.

Prakriti at its origin is said to be identical with"Brahman the Supreme," and that its first production is Buddhi, followed by Ahankara and Manas or self-consciousness and mind. From the Absolute everything proceeds, but the process of manifestation is by involution of Spirit and evolution of the same, so that the Divine nature may be expressed.

"Matter in itself, as Anaxagoras represents it in the primitive state, before Spirit had begun to work upon it, can only be a chaotic, motionless mass; for all motion and separation must come from Spirit. But matter must nevertheless contain all the constituents of derived things as such; for Spirit creates nothing new: it only divides what actually exists. Conversely, Spirit is necessary, because matter, as such, is necessary, because matter, as such, is unordered and unmoved, and the activity of matter is retracted to the separation of substances, because they are already supposed to contain with themselves all their determinate qualities."—E. Zeller, *Hist. of Greek Phil.*, Vol. II. p. 383.

"It is because of this union (with, Phanes) that Zeus is said to 'swallow' Phanes. For the creative Deity and architect of the sensible world must first imbibe the ideal and eternal types of things before he can fashion them forth into sensible shape. Thus Proclus (*Tim.* iv. 267): 'Orphoeus called God the

Manifestator (Phanes) as manifesting the poetic monads, and stored within him the types of all living creatures."—G.R.S. Mead, *Orphoeus*, p. 204.

The Second Logos (Phanes) is said to be contained by the First Logos (Zeus) in order that he (the Second, or Higher Self) should be replete with the prototypes of all things that are to be involved in matter, so that they may be fashioned for the afterwards by the process of evolution. It is from the mental plane that the intelligible type-form of growth proceed.

"The single sense-and-thought of Cosmos is to make all things, and make them back into itself again, as Organ of the Will of God, so organised that it, receiving all the seeds into itself from God, and keeping them within itself, may make all manifest, and [then] dissolving them, make them all new again; and thus like a Good Gardener of Life, things that have been dissolved, it taketh to itself, and giveth them renewal once again (*Corpus Hermeticum*, IX)."—G.R.S. Mead, T.G. Hermes, Vol. II. p. 133.

The Divine purpose in manifestation is to involve all things in matter, that they may return again by evolution after having accomplished the end for which they existed, namely, the growth and exaltation of the myriad souls of humanity.

"You will all admit, I hope, without difficulty that what is evolved in nature *must first have been involved.* When people speak of the theory of evolution as being enough to account for all the order, beauty, life, form, and intelligence in creation, without the necessity of postulating any personal or superpersonal Creator behind it, they are simply begging the whole question. Evolution accounts for nothing. It only tells us how certain things have come to be what they are, but it does not tell us why. How could the evolutionary process result in the production of a Shakespeare or Gladstone if the qualities which appeared in these two great men were not already latent in the whole vast scheme of things?.... There would have been no Gladstone if the Gladstone soul, or potency, had not been wrapped up somewhere in the cosmos

from the beginning of time."—R.J. Campbell, Serm., *The Source of Good.*

"He hath made everything beautiful in its time: also he hath set eternity in their, yet so that man cannot find out the work that God hath done from the beginning even to the end."—*Eccles.* iii. 11.

The first sentence refers to the period and process of involution when th archetypal world on the buddhic plane is made perfect and "very good." Then also is set potentially in the causal-body (heart) the means of immortality,—the Truth, Love, and Wisdom of the Spirit,—yet, these being latent, the lower mind (man) is left in ignorance of the Divine scheme, and is unable to find out the work that God hath done in the universe and the soul, from the beginning even to the end of the cycle of existence.

"'He hath made everything beautiful in its time.' The nearest approach I can make myself to an explanation of what beauty is, —and even that is no explanation, but only an index finger pointing towards it,—is to say that it is the witness in the soul of that which is as opposed to that which seems—the real of which this world is but shadow; it is a glimpse, an intimation of the supernal, the state of being in which there is no lack, no discord, strife, or wrong, and where nothing is wanting to the ideal perfection, whatever it may be."—R.J. Campbell, Serm., *The Elusive Revelation.*

"All perfection increases towards the interiors, and decreases towards the exteriors; since interior things are nearer the Divine, and in themselves purer; but exterior things are more remote from the Divine, and in themselves grosser."—Swedenborg, *Heaven and Hell,* p. 23.

"The individual, or any grouping of individuals, depends for its meaning, its power to its development, its fullness and sufficiency, upon a Life larger than its own. This larger Life works within the unit, as well as upon it from its environment. The part played by this inherent, larger Life which has purposes beyond the unit while working within it, is coming

to be more and more allowed for by biological science. The tide of thought among biologists is flowing away from a strictly mechanical theory of evolution, and making for a psychic conception of the driving-force in evolution. A living thing cannot be explained by an analysis of its elementary substances... It is coming more and more to be felt that a directive Life had been at work in Nature, and that Life, which was so much larger than any one of its manifestations, was the sufficiency of that manifestation. The individual thing was nothing of itself, but it was what it was by virtue of the action.

"...We may indeed say that all beings everywhere are local centres of the great Universal Spirit that pervades the universe, and that when the beings are human then they do become conscious co- operating units."—T. Rhondda Williams, Serm., *Divine Sufficiency.*

Involution of the Incarnate Self or Archetypal Soul of Humanity

After a period of primordial manifestation, and when the archetypal conditions of involution are prepared, then the Divine Self, or Soul, descends as a spiritual germ to the astral plane, to be afterwards born on the mental plane, grow up thereon, and finally culminate on the buddhic plane as the Archetypal Man and progenitor by evolution of the myriad human souls.

"After he (Brahman) had practiced self-mortification he created this entire universe, whatever exists; after he had created it, he entered into it."—*Tait, Upanishad,* II. 6.

"Brahman after having created the universe enters into it as the individual soul. 'This universe was at that time not unfolded; but it unfolded itself in name and form.... into it that (*atman*) entered up to the finger tips ...this therefore which here (within us) is the atman, is the trace (to be pursued) of the universe; for in it the entire universe is known' (Brihad. Upanishad, I. 4, 7)."—Deussen, *Phil. of Upanishads,* p. 171.

The "self-mortification" is the withdrawal from manifestation of the Life of the Self prior to a fresh out-pouring of the Divine Life. The "unfolding of the universe in name and form" signifies the involution of different qualities and their material vehicles or organisms on the lower planes. It is pointed out that the lesser or individual Self (*atman*) of a human being is the same with the Greater or Supreme Self. In the Microcosm is to be found all the truth of the Macrocosm, and the Self within is the way, the truth, and the life of the striving human soul.

Irenaean Theodicy

Irenaeus (c. 130-c. 202) represents another approach to the problem of evil. He was a predecessor of Augustine and his theodicy is particularly interesting, if not intriguing, in that it takes into account both the past and future of humanity and also tries to account for the fact of natural evil.

Like Augustine, Irenaeus starts with Genesis, but his key passage is I.26. In the reference to the two terms by which human resemblance to God is described—"image" and "likeness", Irenaeus distinguished two stages in the creation of the human race, one in which they were nore life 'intelligent animals' (rather than perfect beings as supposed by Augustine) and a second in which they were 'gradually being transformed through their own free responses from human animals into 'children of God'. "John H. Hick offers two logical reasons for why human beings should strive towards perfection rather than have it conferred on them: (1) perfection achieved is superior to perfection conferred and (2) proximity obtained is superior to proximity offered—this last point relating to the 'epistemic distance' God might place between himself and human beings.

Such a theodicy is also a prophecy of post-mortem existence for three reasons: (1) if there is no afterlife, failure would be final and therefore pointless; (2) the joys of afterlife would render any suffering undergone *en route* justifiable and

93) an afterlife would provide for universal salvation in principle.

The discussion of natural evil we shall postpone to a later section. We may not here that this doctrine has been criticized because it runs counter to the traditional doctrines of the Fall. Others claim, however, "that this theodicy does succeed in showing why God's world, as sphere involving contingency and freedom, is such that even these things can, alas, happen—even though human history would have been much better without such conspicuous crimes and horrors".

The Buddhist response to these views may be considered under two headings; mythological and doctrinal.

Although in general the Buddha discouraged speculation on the origin of the universe there is at least one context in which etiological views have been expressed. These views reflect a cosmogonal decline as when "the good *karma* of beings in the highest heaven begins to fail, and the 'world of form", a lower heaven evolves:. Subsequently, too, as part of the same process the "first men are fairy-like beings, but they gradually degenerate and become earthbound". While it is true that cosmological details involved vary considerably, the cosmic trend in Buddhism is downwards and more in keeping with the Augustinian view.

The doctrinal difficulty from the point of view of Buddhism must naturally be accorded more importance. Just as the Augustinian theodicy clashed headlong with the first noble truth, the Irenaean theodicy clashes with third noble truth the truth of the *extinction* of suffering. The Christian cannot make the idea of the extinction of suffering very meaningful it he accepts the utility theory of suffering because the existence of evil has its own justification. Two more points may be noted. The idea of trial seems central to the Irenaean theodicy but "the idea that suffering is a trial is foreign to Buddhism". Similarly, Irenaean theodicy in relation to post-mortem existence assumes a single afterlife. Such views

were held in Buddha's time, but in Buddhism post-mortem existence is not confined to a single afterlife.

Is Buddhism A Philosophy?

If the absence of belief in revelation in Buddhism prevents it from being called a religion, by which we here mean revolted religion, then its reliance on reason is also not so thoroughgoing as to allow us to satisfactorily describe it only as a philosophy, especially if philosophy is defined in terms of its reliance on reason. K.N. Jayatilleke's threefold typology of pre-Buddhist thinkers "according to the stress they laid on a particular way of knowing" is useful in the present context. He distinguishes:

(1) The Traditionalists, who derived their knowledge wholly from a scriptural tradition and interpretations based on it. Prominent in this class were the brahmins who upheld the sacred authority of the Vedas.

(2) The Rationalists, who derived their knowledge from reasoning and speculation without any claims to extrasensory perception. The metaphysicians of the Early Upanisads, the Sceptics, the Materialists and most of the Ajivikas fell into this class.

(3) The "Experimentalists", who depended on direct personal knowledge and experience, including extrasensory perception on the basis of which their theories were founded. Many of the thinkers of the Middle and Late Upanisads, some of the Ajivikas and Jains are classifiable in this group. The Materialists, as empiricists, would also fall under this category if not for the fact that they denied the validity of claims to extrasensory perception.

As the Buddha "identifies himself with members of the third group", it is clear that Buddhism the religion which he founded—cannot be described merely as a philosophy, no more than it can be described as a religion when the term is associated with revelation.

Is Buddhism A Psychology?

If Buddhism may not be characterized either as a religion (when the word religion is used to mean revealed religion) or philosophy (when philosophy is understood to be epistemologically restricted to reason), then may it not prcperly be called a psychology?

Just as it made *more* sense to describe Buddhism as a philosophy= rationalism) rather than as a religion (=revealed religion), it makes more sense to describe Buddhism as a psychology rather than as a philosophy. But here again problems arise, especially if we use the word psychology to mean "scientific psychology". Thus: "Psychology can be studied and dealt with in two ways, either for its own sake... or else for the sake of some definite object". Now in the "former case we get a description of all perceptible and logically deducible ("thinkable") phenomena of the inner lie of human beings and their relationship with the outer world", while in the "latter case it is a question of a selection out of the wealth of inner experiences in view of their application in a given direction". Both—psychology as pure science and practical psychology—employ logic, which, in practical psychology "remains within the boundary lines of the given" and serves "for the shaping and arrangement of the material". Thus, as Lama Anagarika Givinda points out:

> From this it is clear that in Buddhism psychology and philosophy, as the process of knowing (cognition) and the formulation of the known, are indivisibly bound up with each other. The training of consciousness is the indispensable antecedent condition of higher knowledge, because consciousness is the vessel upon whose capacity depends the extent of what is to be received. Knowledge on the other hand is the antecedent condition required for the *selection* of the material to be received, and for the *direction* of the course to be pursued for its mastery. Without the presence of a tradition, in which the experiences and knowledge of former generations are formulated

> (philosophy), every individual would be compelled to master the entire domain of the psychic, and only a few favored ones would attain the goal of knowledge. Just as little adequate, however, would be the mere acceptance or intellectual recognition of the results laid down as philosophy to the pioneer truth-seeker. Every individual must himself trend the path of realization, for only the knowledge that is won by experience has living, i.e. life-giving, value. It is here that the philosophy of Buddhism is distinguished from the intellectual philosophies of our times, which exhaust themselves in abstract thinking without exercising any influence on man. The same is the case with the purely scientific system of psychology, especially when they have lost their spiritual background. It is the close interweaving of philosophy and psychology which protects Buddhism from stagnation.

Is Buddhism A Religion?

The word religion has multiple meanings and its semantic boundary is at least porous if not fluid. If, however, we use the word religion to refer to religions based on revelation such as those of Judaism, Christianity and Islam (as well as some formulations of Hinduism), then the Buddhist approach can be presented in bold relief. Buddhism is opposed to such a conception of religion. Of course, it could be argued that the revealed religions are also opposed to each other—but this misses the point, for Buddhism is opposed to revelation *per se* as the valid basis of religion. Thus the Buddha is known to have addressed a people called Kalamas thus, who were perplexed by the rival truth-claims made by the followers of different doctrines.

> Yes, Kalamas, it is proper that you have doubt, that you have perplexity, for a doubt has arisen in a matter which is doubtful. Now, look you Kalamas, do not build by reports, or hearsay. Be not led by the authority of religious texts, not by mere logic or inference, nor by considering appearances, nor by the delight in

> speculative opinions, near by seeming possibilities, nor by the idea: "this is our teacher". But, O Kalamas, when you know for yourselves that certain things are unwholesome *(akusala)*, and wrong, and bad, then give them up... And when you know for yourselves that certain things are wholesome *(akusala)* and good, then accept them and follow them.

Thus, inasmuch as religion is based on dogma, it labours under a serious shortcoming. Nor can it be alleged that in opposing dogma in religion, Buddhism, in its own turn, becomes liable to the same charge by its own criterion on this issue, for "even during the lifetime of the Buddha there was no 'absolute Buddhism', no dogmatical form of truth, but only an indication of the direction by which truth could be realized individually".

It is this feature of Buddhism which has led to the suggestion tht is should be called a philosophy or a psychology rather than a religion. Thus Walpola Sri Rahula remarks:

> The question has often been asked: Is Buddhism a religion or a philosophy? It does not matter what you call it. Buddhism remains what it is whatever label you may put on it. The label is immaterial. Even the label "Buddhism" which we give to the teaching of the Buddha is of little importance. The name one gives it is inessential."

From a certain point of view, of course, truth is truth whether it be called religion or philosophy, but from the standpoint of the philosophy of religion, which is concerned with the ways in which religions arrive at their and the claims they make about it, the point involved does possess some and perhaps even considerable significance, for it then forces one to ask the following question:

Isis, Goddess

A symbol of the buddhic principle, or the Wisdom nature. The Divine Mother, or bringer-forth, of the indwelling Self (Horus).

Isvara or Kapila

A symbol of the Higher Self,—the Logos.

"Isvara shines life the sun, irradiating all spaces above, below, between. Thus this potent and adoabel deity alone presides over the various origins of things."—*Svetas. Upanishad*, V.

"That which dwells in all living things, inside the living things, and all living things know not, whose body all living things are, which actuates all living things from within,—that is thy Self (Isvara), the internal ruler, immortal. That which dwells within mind, inside the mind, and the mind knows not, whose body the mind is, which actuates the mind from within,—that is thy Self, the internal ruler immortal."—*Brihad. Upanishad.*

"The self-existent Isvara has suppressed the senses that go out towards the things of sense. These senses then go out, not inwards to the Self. Here and there a wise man with the craving for immortality has closed his eyes and seen the Self. The unwise followafter outward pleasures and enter in to the net of widespread death; but the wise, who know what it is to be immortal, seek not for the imperishable amidst the things that perish."—*Katha. Upanishad*, IV. I.

The indwelling Self or Christ is the power within all things which causes them to evolve. The Self within the minds of men makes for righteousness and the control of the desires.

Izanagi and Izanami

Symbols of Divine Will and Wisdom, or the Monad of Life and the Moand of Form, or Spirit and Matter.

J

Jainism and Buddhism

Both these religions had many things in common:

(i) They preached Ahimsa,

(ii) They were against the division of society into castes and were against the Vedic rites and rituals. They did not believe in God.

(iii) They insisted on people leading pure and simple lives.

(iv) They used the language of the common man in their teachings.

(v) They were religions of protect.

The two religions, however, differed in their emphasis on Ahimsa, Jainism preached austere penances but Buddhism advocated a middle path.

Japanese Buddhism

Buddhism found its way to japan in the sixth century A.D. both from China and from Corea, but gained no great influence until the ninth, when the priest Kukai, or Kobo Daishi, showed how to adapt Shintoism to Buddhism by asserting that the Shinto deities were transmigrations of the Buddhistic ones. Thus explained, Buddhism gained great ascendancy. In the seventeenth century a philosophical awakening took place, under which every man was taught to long for perfection, to believe in successive transmigrations of

souls, and to look forward to the perfect reward of absorption into Buddha. A very great number of Buddhist shrines and temples exist, vastly more ornate and wealthy than those of the Shinto, containing images of extraordinary variety for adoration, supporting till lately a numerous priesthood, who took care to attract the people in every possible way, by spectacles, games, lotteries, and even shooting galleries. The recent revolution, however, has been attended with a great spoliation of Buddhism, suppression of temples and monasteries, melting of bells for coinage, etc.; and the religion now only exists on sufferane, and has already put forth renewed efforts to gain spiritual influence over the people.

There are numerous sects, corresponding in the main to those of China, some being contemplative, others mystic, others taking charge of the popular ceremonies. The Shin-shin especially reverence Amitabha as being willing and able to save those who believe in him. No prayers for happiness in the present life are made by them, and they teach that morality is of equal importance with faith. They have many of the fines temples in Japan, and are remarkable for their active missionary work in China and Corea, and for the high standard of adduction they maintain. The priests are allowed to marry and to eat meat. The creed of the eat, as stated by one of its principal teachers, is as follows:

"Rejecting all religious austerities and other action, giving up all idea of self-power, we rely upon Amita Buddha with the whole heart for our salvation in the future life, which is the most important thing, believing that at the moment of putting our faith in Amita Buddha our salvation is settled. From that moment invocation of his name is observed as an expression of gratitude and thankfulness for Buddha's mercy. Moreover, being thankful for the reception of this doctrine from the founder and succeeding chief priests whose teachings were so benevolent, and as welcome as light in a dark night, we must also keep the laws which are fixed for our duty during our whole life."

Jiva

A symbol of the Divine Life in the soul.

Jivatman

A symbol of the incarnate Self which strives of rise from below.

Job, The Perfect Man

A symbol of the Incarnate Self, or Soul, the "greatest of all the children of the east, " that is, the rising sun (Self). The Self abandons his spiritual wealth on the higher planes and descends to incarnate in the forms on the lower planes. Then having undergone unsullied the strife and suffering of the life in mater, he puts off form him the garments of imperfection, and rises to a more glorious state than before on the higher planes at the end of the cycle.

John Hick's Response

The suggestion made by Basil Mitchell is carried a step further by John Hick, who narrates his own parable.

> Two people are travelling together along a road. One of them believes that it leads to the Celestial City, the other that it leads nowhere, but since this is the only road there is, both must travel it. Neither has been this way before; therefore, neither is able to say what they will find around each corner. During their journey they meet with moments of refreshment and delight, and with moments of hardship and danger. All the time one of them thinks of the Journey as a pilgrimage to the Celestial City. She interprets the pleasant parts as encouragements and the obstacles as trials of her purpose and lessons in endurance, prepared by the sovereign of that city and designed to make of her a worthy citizen of place when at last she arrives. The other, however, believes none of this, and sees their Journey as an unavoidable and aimless ramble. Since he has no choice in the matter, he enjoys the good and endures the bad. For him there is no Celestial City to

> be reached, no all-encompassing purpose ordaining their journey; there is only the road itself and the luck of the road in good weather and in bad.

The parable is then commented upon as follows:

> This parable, like all parables, has narrow limitations. It is designed to make only one point: that Judaic-Christian theism postulates an ultimate unambiguous existence *in patria*, as well as our present ambiguous existence *in via*. There is a state of having arrived as well as a state of journeying, an eternal heavenly life as well as earthly pilgrimage. The alleged future experience cannot, of course, be appealed to as evidence for theism as a present interpretation of our experience, but it does apparently suffice to render the choice between theism and atheism a real and not merely an empty or verbal choice.

John Hick is suggesting that the Christian theism contains a clear concept of post-mortem verification which is not merely religious; it can be formulated philosophically as follows:

1. The verification of a factual assertion is not the same as a logical demonstration of it. The central core of the idea of verifications the removal of grounds for rational doubt. That a proposition, p is verified means that something happens that makes it clear that p is true. A question is settled so that there is no longer room for rational doubt concerning it. The way in which such grounds are excluded varies, of course, with the subject matter, but the common feature in all cases of verification is the ascertaining of truth by the removal of grounds for rational doubt. Whenever such grounds have been removed, we rightly speak of verification having taken place.
2. Sometimes it is necessary to put oneself in a certain position or to pr ´ rm some particular operation as a

prerequisite of verification. For example, one can only verify. There is a table in the next room" by going into the next room; however, it is to be noted that no one is compelled to do this.

3. Therefore, although "verifiable" normally means "publicly verifiable" (i.e. capable in principle of being verified by anyone), it does not follow that a given verifiable proposition has in fact been or will in fact ever be verified by everyone. The number of people who verify a particular true proposition depends upon all manner of contingent factors.
4. It is possible for a proposition to be in principle verifiable but not is principle falsifiable. Consider, for example, the proposition that "there are three successive sevens in the decimal determination of ." So far as the value of has been worked out, it does not contain a series of three sevens; but since the operation can proceed ad infinitum it will always be true that a triple seven may occur at a point not yet reached in anyone's calculations. Accordingly, the proposition may one day be verified if it is true but can never be falsified if it is false.
5. The hypothesis of continued conscious existence after bodily death provides another instance of a proposition that is verifiable if true but not falsifiable if false. This hypothesis entails a prediction that one will, after the date of one's bodily death, have conscious experiences, including the experience of remembering that death. This is a prediction that will be verified on one's own experience if it is true but that cannot be falsified if it is false. That is to say, it can be false, but that it is false an never be a fact that anyone has experientially verified. This principle does not undermine the meaningfulness of the survival hypothesis, for if its prediction is true, it will be known to be true.

Hick's position has drawn criticism from Buddhist scholars. Gunapala Dharmasiri writes, for instance:

> In theology, sometimes the verificatory procedures are claimed in terms of other realms of reality. They usually posit two such realms. One is the mystical realm. The other is the eschatological realm. As we discussed in the previous chapter, a theist could claim that the propositions about God could be verified in a mystical realm by the mystics. In terms of visions, manifestations, illuminations, etc. they claim, the mystics can experience the truths propounded and claimed by theology. Thus the theological truths are made meaningful in terms of another reality. Some thinkers like Hick maintain that the claims of theology may be verified eschatologically. Thus, the realm of eschatological reality which is, of course, a future reality, also functions as another realm where the claims of theology are verified. It is to be noted that these realms themselves are posited by the theological claims. That is, the contents of the mystical realm are produced by the theistic beliefs and the eschatological realm itself is a theological claim. The mystical realm is more relevant to our discussion because though the contents are theologically produced, it exists in the present. Also, the theologians attach a great significance to this realm as giving meaning and verifiability to the theistic beliefs.

The analysis of this criticism leads to some interesting conclusions. First, while after-life plays an important role in Christianity, Buddhism is very much here-and-now religion (*ehipas-sika*). Hence Dharmasire's assessment of the mystical realm as "more relevant" reflects to some extent the orientation of the Buddhist tradition itself. Second, it is claimed that the eschatological realms are posited by the theology itself; but so is the realm of *Nirvana* posited by Buddhism itself. Moreover, along the same lines, one must pause to consider whether external criteria are at all feasible in some cases. Although "as a child one does not yet know exactly what it means to be grown-up" yet "when one reaches adulthood, one is nevertheless able to know that one has

reached it, for one's understanding of adult maturity grows as one matures". In other words, the process which generates the experience to be judged may also provide the criteria for judging them. Third, the concept of eschatological verification is not entirely absent in Buddhism. Of the four stages of sanctification in Theravada Buddhism, the third—that of the *anagami* involves attaining Nirvana from a celestial realm, without having to return to this world. In Mahayana Buddhism, the confirmation of the existence of the Pure Land could be considered a matter of eschatological verification, not to speak of attaining Buddhahood there.

Jotunheim

A symbol of the lower plane of the mind (kama-manas) with its activities of fear, cunning, greed, spite, etc.

Judging Others

Symbolic of mental qualities condemning the stage of progress of other qualities less progressed apparently than themselves.

Judgment and Justice

Judgment denotes an estimation of the state of progress in relation to the completion and perfection of quality, that is, in relation to Truth. Justice requires balanced conditions on each plane of nature.

Judgment-day

A symbol of the summing up of progress at the end of the cycle, when the vast multitude of souls have arisen from their lower nature (the dead) and are ready to become united with the Higher Self in the causal-body. Insufficiently progressed souls have to await on the mental plane the opening of another cycle. The desires and lower qualities attached to centres on the astral plane are destroyed as illusion by "unquenchable fire, "—buddhi.

Judgment Hall of Osiris, and the Weighing of the Heart

Symbolical of the soul's evolution on the lower planes to ultimate perfection and union with God.

Jumala

A symbol of the Divine Will or Higher Self, Atma-buddhi.

"Jumala meant originally the sky (p.24). From Juma, thunder, and la, the place, meaning therefore the place of thunder, or the sky. It is used first of all for sky, secondly for the god of the sky, and thirdly for gods in general."—Max Muller, *Science of Religion,* p. 133.

Justice

A symbol of balanced conditions of progress on different planes, in relation to karmic law.

Justification by Faith

A symbol of being perfected through the intuition of Wisdom and Love, which reveals the Truth and the Life.

K

Kabandha, A Headless Monster

A symbol of desire for the gratifications of sense, which is love perverted.

Kailasa Mountain

A symbol of perfect purity, justice and wisdom on the higher planes of the soul.

Kali-yuga

A symbol of the present period and process of evolution in which Wisdom and Love are gradually developed from ignorance and desire. "The Kali-yuga or fourth age of the world was supposed to commence at the death of Krishna. The Hindu idea of a succession of four Yugas or ages, in which a gradual deterioration of the human race takes place, has its counterpart among the Romans in the Golden, Silver, Brazen, and Iron Ages, as described in Ovid's *Metamorphoses* (I. 89, etc.)."—Mon. Williams, *Indian Wisdom*, p. 333.

The period of evolution of Spirit from matter commences from the death of the Archetypal Man (Krishna). Prior to that is a triple period of involution, wherein Spirit descends into matter through the buddhic (Golden), mental (Silvern), and astral (Brazen) planes, and completes itself in the physical plane (Iron).This gradual obscuration of Spirit has the appearance of deterioration of the soul.

Kama

A symbol of desire which is love inverted. That is, desire is attraction to the outer nature, whereas love is attraction to the inner. Thus the twain are antagonists.

"The world was fashioned from the body of a primitive being, a giant *Purusha*, dismembered by the gods... In (the self-existent substance Purusha) arose Kama, desire, and that was the first starting-point in the subsequent evolution of being."—Barth, *Religions of India*, p. 30.

The lower nature of the soul is said to be formed of the "body," or outer envelops,—astro-mental,—of the Archetypal Man, who, when made perfect through *involution*, dies out of that state to be born in the next state-*evolution*. His "body" is divided into the many qualities (members of Christ) which are now to be found in humanity, his offspring.From the self-existent Spirit, which is at the foundation of all things, arose desire with its wish to manifest its nature outwardly. It is through the stimulus of desire that the first and subsequent early stages of the evolution of qualities are brought about in the soul.

"When he has set himself free from every desire of his heart, the mortal enters immortal into the Brahma. (From the Brahmana of the hundred paths.) Desire (kama) and action (karman) are here named as the powers which hold the spirit bound within the limits of impermanence. Both are essentially the same 'Man's nature,' it is said in the same treatise from which we have taken the passage quoted,' depends on desire. As his desire, so is his aspiration, sc is the course of action (karman) which he pursues; whatever be the course of action he pursues, he passes to a corresponding state of being.'"—Oldenburg, *Buddha, etc.*, p. 48.

"Desire is the actual essence of man, in so far as it is conceived as determined to a particular activity by some given modification of itself."—Spinoza, *Ethics*, Bohn, Vol. II. p. 173.

Kapila

A symbol of the Second Logos or Higher Self.

"There was a city, the dwelling-place of the great saint Kapila, having its sides surrounded by the beauty of a lofty broad table-land as by a line of clouds, and itself with its high-soaring palaces, immersed in the sky."—*Buddha-Karika*, Bk. I.2.

The "city" is the celestial region, the atma-buddhi-manas planes of manifestation; and the "great saint Kapila" is the Self. The "sides of the city" are the planes below in their ideal aspect during involution. The "line of clouds" signifies Wisdom outpouring Truth. The "high-soaring palaces" are symbolic of exaltations and bliss in the higher realms.

"There is one being who actuates phase after phase of being from within, all colours and all emanations. He fosters with knowledge the Rishi Kapila, that arose in the beginning, and behold him coming into being. This being is the immortal, internal ruler, the universal soul, or Isvara."—*Svetas. Upanishad*, V.

From the Divine Unity,—the Absolute,—is emanated from within, stage after stage of manifested life, setting forth all qualities and all forms. The Absolute forth pours through the Second Logos the eternal Truth. For the Higher Self arose as a germ in the beginning, and gradually unfolded his potencies in the manifest existence. And now is the Self involved in nature and the World- soul, and is in the human soul the indwelling God, its Saviour and Ruler.

Karma

The law of causation and interaction between the higher and lower planes to bring about equilibrium between them and gradually raise the soul. It binds the lower Self to the Higher, and arises through the union of the will with knowledge of a moral standard involving choice. It estimates the experience of the ego and is expressed in effects (treasure in heaven) on the buddhic plane. It relates to the process

underlying spiritual evolution and adjustment upon the higher planes. As the soul goes forth into the life of experience, so upon each succeeding level the account is squared, as it were, so that each successive stage carries it to its relatively appointed place. This idea underlies all religions, and the Christian who looks for compensation in heaven, or fears punishment in hell, is holding crudely and unintelligently the truth that what we sow here we reap the result of upon entering the next state. The spiritual law of cause and effect in the soul is made to yield just and right results, so that throughout evolution perfect balance between higher and lower is maintained, and the outcome of it all is stored away in the soul's inner being. As long as the lower nature remains, karma is incurred, but when the lower nature is put away, then the "fruits of the spirit" are reaped by the ego on the buddhic plane.

"An act either mental, verbal, or corporeal, bears good or evil fruit; the various transmigrations of men through the highest, middle, and lowest stages are produced by acts."—*Laws of Manu*, XII. 3.

Motives arising from opinions in the mental-body, from desires in the astral-body and from sensations in the physical-body, accepted by the will operating on the mental plane, lead to particular conditions of incarnation on the lower planes. These are karmical results actualizing in three stages which may be called good, bad and indifferent.

"Do not complain, O Soul! of the injustice of the Beloved (the karmic aspect of the Divine Law), for such is thy lot."—Hafiz.

"The essential truth of heaven and hell is ineradicable in the universe. There is the mighty image of God standing in the centre of all things. And all things have to touch Him. And as all things touch Him, according to their characters, he becomes to them blessing or curse. He is the happiness of obedience (to the law of truth), and the misery of disobedience throughout his world He looks with sympathetic joy or with

profoundest pity on the souls He judges, but the judgments both come from Him. The right hand and the left hand are both His. Burning there like the Sun of both His. Burning there like the Sun of all the world, He must be a comforting and guiding light or a consuming fire—one or the other—to every soul."—Phillips Brooks, Serm. *An Evil Spirit from the Lord.*

In Hinduism and Buddhism, mental and physical deeds that determine the consequences of one's life and rebirth.

Karma is Sanskrit for "deed." In Hinduism Karma includes deeds, the consequences of one's life or one's previous life or lives, and entire chain of cause and effect. There are three types of *karma: agami-karma,* which concerns present causes and effects and which provides influence over the *future* through the present; *prarabdha-karma,* which is already caused and is in the process of being effected; and *sanchita-karma,* which is accumulated but yet to be effected. The playing out of *karma* can take place over many lifetimes.

The individual is solely responsible for his or her karma, reaping joy or sorrow as a result of thoughts and deeds. The karma arises from one's *samskaras,* thoughts, impressions, and attributes accumulated over lifetimes that make up one's character. Karma can be either good or bad with relative consequences. All karma, good or bad, creates more karma. Only the attainment of enlightenment eliminates new *karma* and the need to reincarnate.

In Buddhism and Zen Buddhism, *karma* (or *kamma,* as it is called in Pali) is the universal law of cause and effect that may be played out over a cycle of rebirths. Karma is created by the body (acts), mouth (words), and mind (thoughts), and also arises out of intent, even if intent is not carried out. Karma is overcome by adherence to the Three Pure precepts; cease evil, do good for others and keep a pure mind. Only when one is free of delusion, hate, and desire is one free of the cause and effect of *karma.*

Karma generally is viewed as inescapable, though techniques exist to try to mitigate it through meditation and mantra chanting.

The closest Christian equivalent of karma is the biblical tenet that one reaps what one sows. However since Christianity rejects rebirth and reincarnation, the consequences of one's life on earth are meted our in the eternal afterlife.

Karma is featured in the trance readings of American medium Edgar Cayce, which include past lives. Cayce said that the effects of karma can be symbolic instead of literal, and that karma could be mitigated by "the law of grace." He said the law of grace was both a state of mind and a gift from God, and involved forgiveness, a cessation of harming others. Cayce attributed the physical deformities, debilities, and illnesses of many of his clients to karma from past lives.

Scientific investigation of cases of alleged spontaneous recall of post lives, particularly among Hindu and Buddhist children, show no significant evidence in support to *karma*. However, there are cases of birthmarks corresponding to death wounds alleged from previous lives, as well as carry-over phobias and philias.

People who undergo hypnotic past life regression often feel their present lives are the karma of past lives. This could be the result of cultural expectation concerning reward and punishment for good and bad deeds. See Bodhisattva; Dharma; Reincarnation; Soul mate.

Karma and Moksha

The Buddha advocated the doctrine of Karma and Moksha: Karma determines man's future life but Nirvana is the goal of life. It means freedom from the cycle of rebirths. It is attained not by long fasts and penance but by following the Ashta Marga. The Buddha makes no mention of God in his Ashta Marga.

The Buddha preached 'Ahimsa' with special emphasis on kindness to animals. He rejected the authority of the Vedas

and would have nothing to do with the Vedic rites and ceremonies. He opposed the caste system and insisted on a simple way of life. He advised the king on how to rule and to care for the common people.

Karshipta, The Bird

A symbol of the individuality or the higher ego in the causal-body.

Khnenta-land in Vehrkana

A symbol of the love emotions on the buddic plane.

Khordad, The Amshaspand

A symbol of Time, a mode of manifestation of the Supreme; in this aspect it becomes the interpreter of Truth in such terms as are reflected in cycles, succession, duration, and evolution.

Khus (Higher Aspect)

A symbol of the monads of Life, or the Individualities.

Khus (Lower Aspect)

A symbol of the personalities, or the astro-physical forms, containing the monads of Life.

Khwan

A symbol of matter, the complement of spirit.

Killing-out of Desire

A symbol of the transmuting effect of reason and the buddhic nature in rendering the desires and the lower instincts to all intents and purposes non-existent.

"A higher grade of religious consciousness is attained with the knowledge that all actions which depend upon the motives of expectation and fear are of no value for the ultimate destiny of mankind; that the supreme function of existence does not consistent the satisfaction of self-interest, but in its voluntary

suppression; and that herein first the true divine reality of ourselves, through the individual self as through an outer husk, makes itself manifest."—Deussen, *Phil. of Upanishads*, p. 47.

King

A symbol of a ruling quality in the soul, of higher or lower significance in the mind.

King, Great

A symbol of the Higher Self, the manifest God, as the ruler of the qualities of the soul on the higher and lower planes.

King of Glory

A symbol of the Higher Self under the aspect of returning into the Absolute.

Kingdom of Heaven, or of God

A symbol of the higher planes of consciousness where on the Divine nature rules supreme. It may also be used in reference to the abode of bliss on the higher mental plane when the two consciousnesses become one. It is not Nirvana, but a state analogous to devachan.

Kitra

A symbol of the Divine Lawgiver, or Word of God.

Knee, Kneeling

A symbol of moral strength, or submission to the law of order and progress, by restraining the lower activities (lower limbs) and weakening them by bending to the higher will within.

Knife

A symbol of the will to cut away either desires on the one hand, or progressive growth on the other.

Kshatriya, or Military Caste

A symbol of the mental body centralizing the faculties of the lower mind which contend against ignorance and emotion.

Kursi, the Footstool below the Throne

A symbol of the buddhic plane below the plane of atma (Arsh).

Kusti or Kushti

A symbol of the Divine Ray, the Sutratma, or Tree of Life.

"The kushti consists of 72 fibres woven into twelve strands of 6 fibres each, the 12 strands being further woven into 3 cords of 4 strands each. These 3 cords, which are plaited together to from the kushti, represent the three fundamental principles of the Zoroastrian faith good thoughts, good words, and good deeds; the other subdivisions having each in like manner a symbolical meaning."— E.G. Browne, *A Year among the Persians*, p. 369.

Sir Monier Williams informs us that,—

> "the girdle must then be coiled round the body three times and fastened with two particular knots (said to represent the sun and moon), which none but a Parsee can tie in a proper manner."— *Modern India*, p. 96.

The two knots are the symbols of the Higher Self (sun) and the lower self (moon); the first in the causal-body, and the second in the mental body, both being centers upon the Divine Ray from above.

The twelve strands represent human experience in the twelve divisions of the cycle of life, leading to soul-growth. The three cords made from the strands of experience,

symbolize the law of growth upon the four lower planes. The Divine law insists upon the regulation of the life by the soul itself, which shows that there is no abstract, or vicarious, goodness to rely upon, ànd that apart from Thought, Speech, and Action, duly regulated, there is no salvation for the soul. The 72 fibres relate to 72 potential and actual conditions of experience on the physical, astral and mental planes.

L

Labourers

A symbol of the qualities of the Soul which have to work for their development in the forms provided for the purpose.

Lad; Boy

Symbol of a young or immature mind, a recipient of knowledge through experience.

Lakshmana

A symbol of the higher mind or the individuality.

Lama

In Tibetan Buddhism a senior member of the Tibetan Order, a holy person of advanced rank and great spiritual achievement. Literally, *lama* means "superior" or "none above" Until Communist China invaded Tibet in 1959, lamas served as abbots of the monasteries,and thus had enormous influence over the secular and religious lives of the populace.

The highest of all lamas is the Dalai Lama, the titular head of the Tibetan nation, who has lived in exile since the Chinese occupation. See Dalai lama.

Lamas are not the equivalent of monks (who are students), but are embodiments of Buddha himself. They are of particular importance in the Vajrayana ("Diamond Vehicle") school of Buddhism because they both teach and conduct rituals; one

cannot master the teachings without them. Traditionally, before lamas can be called such, they undertake years of Buddhist meditation and philosophy, culminating in a retreat of more than three years. However, in modern times, the term "lama" is often used in addressing any Tibetan monk.

Some lamas are recognized as *tulkus*, that is, the earthly incarnation of a bodhisattva, an emanation of Buddha. See Bodhisattva. *Tulkus* (the term refers roughly to a "phantom body") are entitled to be called *rimpoche* (also spelled rimpoche), an honorific that means "precious One."

Tulkus are identified according to tests given by other lamas and *tulkus*. Prior to death a lama may indicate the general area where he will reincarnate. Following his death a search is made for a child born in the specified area at the same time. To pass the test, he must identify objects belonging to the deceased lama. Most lamas are men.

Lameness of the God

The Divine nature is limited by the forms in which it can only partially manifest; and so becomes but the expression of an aspect of Truth. It is, therefore, incomplete (lame) in its progressive capacity.

Land

A symbol of the arena of life and experience on the different planes of manifestation.

"Land wherein are cultivated most corn, grass and fruit, and where there is most irrigation and good drainage."—*Vendidad*, III, S.B of E.

The buddhic plane whereon are reaped the "fruit of the Spirit" which are the higher faculties of Wisdom and Love. These products of goodness and knowledge are the transmuted produce of experience and the disciplining of the qualities by Truth (water).

Landmarks

A symbol of the marks or stages in the development of the natural man, that is, the successive incarnations by means of which the soul garners its harvest on the higher planes.

Language

A symbol of the recognition of sameness and the perception of difference.

Language Game Theory

This theory was developed by Ludwig Wittgenstein (1889-1951) and then applied to Christian themes by D.Z. Phillips. The Buddhist response to the original theory will be considered in this section and to its development by D.Z. Phillips in the next.

It may be hypothesized that a Christian or a theist, or a Christian theist, who subscribes to the standpoint that the function of religious language is non-cognitive might claim that 'just as an electron exists' is meaningful only within the language game of physics so 'God exists' is meaningful only within the language game of religion".

The Buddhist critique of the suggestion would point out that (1) "While the electron's indeterminability in nature and location is experimentally demonstrable; in the case of God, to say that the nature of his existence is different, is only to advance an hypothesis about the possibility of the existence of God". (2) That this is so "because the concept of electron is meaningful prior to the question of the nature of its existence, while the concept of God is not meaningful prior to the question of the nature of his existence". Moreover, (3) we posit the 'existence' of [the] electron because certain very unambiguous, clear consequences follow from this position. We first see the consequences and then posit the 'existence' of the electron. Now, we can accept that 'God exists' but we cannot see any consequence at all which follows from that

acceptance. Here we are back at the problem of the evidence of the proofs for the existence of God.

Furthermore (4) in the context of physics the concept of electron is a meaningful term, while in the context of religion God is not a meaningful term. Notwithstanding the characterizations of God as Being, Love, etc. which are too ambiguous to mean anything definite, the problems of the contradictory or the meaningless nature of the divine attributes insistently militate against the possibility of giving any meaning to the concept of God.

(5) Finally, by the fact that 'electron' is meaningful only within the context of physics, it should not be understood that 'electrons cease to exist if the science of physics ceases to exist. It is true that the terms 'electrons' cease to exist, but the series of events denoted by the term 'electrons' do not cease to exist in any sense. On the other hand, if the theistic religious language game ceases to exist, the whole idea of God will cease to exist and no corresponding events will be left because the idea of God can not be made meaningful in terms of any form of event. If the idea of God could be made meaningful in this way, then the theists could have easily meant Flew's Challenge and shown the events that would falsify the belief in God. In fact, however, even such a possibility is precluded by the prior meaninglessness of the concept of God.

Lanka

A symbol of the astro-mental or kama-manasic plane, the plane of the desires (Rakshasas) and the desire-mental principle (Ravana). This is the arena on which the battle of life takes place, wherein the incarnate Self (Rama) overcomes the lower principle (Ravana) and the host of desires.

Law of Buddha

The law of the manifesting Self is that through the phenomenal or outward activity there is displayed gradually by evolution the spiritual or inward activity.

"The thirsty world of living beings will drink the flowing stream of his Law, bursting forth with the water of wisdom enclosed by the banks of strong moral rules, delightfully cool with contemplation, and filled with religious vows as with ruddy geese."—*Buddha-Karita*, Bk. I. 76, S.B. of E.

The illusory or phenomenal existence, with it scravings for expression of that which is within it, is, as it were, the means whereby the Self-nature is realized. Through the phenomenal is displayed in various aspects that which is within the Self, and this is spoken of as the Law, since the finite-conditioned is but the symbol and evidence of the infinite-unconditioned. Through all the planes of its manifestation proceed the Truth-Wisdom (water of wisdom) aspects of the Self. On the planes of nature (the banks) the laws of the Self are operative, and these are the means of revealing that which is above the "Law and the Prophets," or duty and obedience. Under the rule of Love there is cessation from trouble, strife, or emotional stress, while aspirations (religious vows) yield such results as are capable of directing the evolution of the Self.

"No commandment is right and good merely because God wills it and has the power to enforce it; God wills it because it is right and good, and it is right and good because it marks the way by which the soul achieves itself."— R.J. Campbell, Serm., *Who Compels?*

"The law of the Lord is perfect restoring the soul.The testimony of the Lord is sure, making wise the simple"—Ps. xix. 7.

The law of the Self in the soul is to manifest its potential perfection, by restoring the actual imperfection to the perfection which completeness of evolution will give. The revelation of the Divine within brings wisdom to the attentive mind.

Legs of a Man

A symbol of duality, when passive, when active, they signify the mental activities which are a means of progression upon the lower planes.

Legs of a Beast

A symbol of the lower quaternary, or of activities upon the lower planes.

Levites

A symbol of qualities serving the law of obedience to authority esteemed superior.

Leviathan, or Levitiya

A symbol of the Cycle of Life in the quaternary; or the nature of things in time and space.

Liberation

This term signifies the release of the ego or Self from captivity to the lower nature. The release comes about when the ego has entirely over-come the downward or outward attraction to the objects of desire and sensation,and has completely purified his lower nature, so that in fact it disappears, and his consciousness rises to union with God on the higher mental plane in the causal-body.

Life of the Gautama Buddha

The founder of this widespread religion is generally known as the Buddha, a title meaning "the Enlightened One." His given name was actually Siddhartha, and his clan, or family, name was Gautama. The life of Siddhartha Gautama is known only through the traditions of his followers. These traditions, transmitted orally at first, were not committed to writing until several centuries after his death, and by that time they had become totally submerged in legendary elements. Many legends of the Buddha's life, however, are quite delightful, and it is these as much as the meager

historical outline that have influenced the lives and conduct of hundreds of millions of people of the Far East over the past 2,500 years. The most famous of these stories are from the Jataka Tales, a charming collection of about the second century B.C. written in the Pali language (a derivative of Sanskrit, the language of early India).

The future Buddha was born in Kapilavastu, in what is now southern Nepal, about 563 B.C. His father, Suddhodhana, a wealthy ruler of the important Shakya tribe, belonged to a warrior caste. According to tradition, at Siddhartha's birth it was predicted that he would be either a great Universal Emperor or a Universal Teacher, and that four signs would show him which course he should follow. Suddhodhana, determined that Siddhartha succeed him, took great pains to prevent his son from seeing signs that would influence him to become a teacher, particularly signs that would show him the misery of the world. Siddhartha thus spent his youth in luxury, a rich young man possessed of radiant health and adept in all things. He married his cousin Yasodhara, whom he won in a mightly contest of skill and strength in which he put all other participants to shame.

But being of a reflective turn of mind, Siddhartha was not satisfied with these things and began to occupy himself with religious interest. At the age of twenty-nine, in spite of his father's efforts, he finally saw the four signs that were to decide his career. For the first time in his life he saw old age (a decrepit old man), sickness (a man ravaged by disease), death (a corpse), and true serenity (a wandering religious mendicant). In reality, the men that Siddhartha saw were gods who had taken disguises in order that Siddhartha might become the Buddha. Initially disturbed, Siddhartha soon recognized that the first three signs stood for the presence of suffering in the world. This suffering he perceived as doubly terrible because, according to the beliefs of the time, man was continually reborn in a new body after death. Thus, the suffering was not finite but for eternity. In the fourth sign, the peaceful inward joy of the mendicant, Siddhartha saw his

own destiny. He knew that it would be his mission to solve the riddle of suffering: how suffering came into being and how it could be dispelled.

One morning the news was brought to Siddhartha that his wife had given birth to a son. Even these tidings brought him no pleasure, and that night when all were sleeping he slipped out of the palace and rode off on his faithful horse Kanthaka, whose hooves were cushioned by the gods to prevent any noise. When far from the city, he took off his fine clothing and donned the habit of a monk. Setting out alone he began his great search for enlightenment and the solution to the problem of escaping from the universal impermanence and sorrow of the world. This search, known in Buddhist tradition as The Noble Quest, began with a period of wandering, but before long Siddhartha settled in the forest as a hermit. There he learned the techniques of meditation and self-discipline. But these gave him no satisfaction, and he soon joined a band of five ascetics in the hope that extreme self-mortification might bring insight and peace. After six years of incredible austerities, having still failed to find the object of his quest, the departed from the ascetics and began a more natural way of living.

One day Siddhartha Gautama, now thirty-five years old, seated himself beneath a large be tree (a kind of fig tree) on the outskirts of the town of Gays in eastern India and vowed that he would not leave his place until the riddle of suffering was solved. For forty-nine days he sat beneath the tree. the friendly gods and spirits surrounding him fled when the tempter Mara, the Buddhist devil, approached. For days the Bodhisattva (future Buddha) Siddhartha with stood temptations and attacks of all kinds. Mara called his demon hosts and attacked the meditating Gautama with whirlwind, flood, and earthquake. He had his daughters Desire, Pleasure, and Passion dance seductively before Gautama but Gautama was unmoved. When Mara called on him to produce evidence of his goodness and benevolence, the Bodhisattva touched the

ground with his hand, and with a voice like thunder the earth intoned, "I am his witness."

At last Mara and his demons fled, and on the morning of the forty-ninth day Siddhartha Gautama knew the truth. He had solved the riddle of suffering and knew what man had to do to overcome it. Fully enlightened, he was now a Buddha. He had achieved nirvana, the ultimate detachment from the world that brings an end to suffering.

After meditating beneath the tree for forty-nine days more, he at last arose and traveled to the Deer Park at Banaras, where he found the five ascetics with whom he had lived. To them he preacher his first sermon, or, in Buddhist terminology, "set in motion the Wheel of the Law." The Buddha soon gained many disciples, his favorite being his cousin Ananda. From among these he organized his monastic community, the sangha, which consisted of an order of monks (*bhikkus*, literally "beggars"). Later a lesser order of nuns was also established. To his ordained disciples he taught the full discipline for understanding the release from suffering and for achieving nirvana. To lay adherents of his faith he gave instruction in ethical living. He traveled widely throughout the Ganges Plain preaching the new doctrine, returning home briefly to convert is family and much of the royal court. In time he came to be known as Bhagava ("Lord"). Tathagata ("he who has come"), and Shakyamuni ("sage of the Shakya tribe").

For the most part the Buddha and his followers were not persecuted. One story, however, tells that the Buddha's cousin Devadatta was jealous and tried to kill the Buddha by letting a mad elephant loose in his path. The Buddha stopped the elephant with his gentleness, and the beast knelt before him. In his eightieth year the Buddha ate a meal of contaminated pork served of him by Chanda the Smith, a lay disciple, and shortly thereafter died.

Light

A symbol of Truth, Wisdom and Knowledge, and of the consciousness which apprehends reality or relativity in each.

Light-world

A symbol of that state of consciousness which corresponds to an extension of spiritual vision which perceives the Truth and the Life within.

Lion

A symbol of power in manifestation or of might, strength and courage as forces of the lower quaternary.

Lips in Speech

A symbol of the expression outwardly of that which is within, either truth or error, good or evil.

Little Ones: Innocents

A symbol of the germs of the higher qualities appearing in the lower nature.

"Whosoever shall cause one of these little ones that believes on me to stumble, it were better for him it a great millstone were hanged about his neck, and he were cast into the sea."—Mark ix. 42.

This pronouncement is an emphatic protest against destroying any germ of virtue or truth that may seem unwelcome, or nipping in the bud any effort,—however feeble,—towards expansion of consciousness, which, it must be remembered, is *invariably* a proof of belief in Christ, who is the goal of attainment for all qualities, however variously men may worship, think, or act.

Little Children, or Little Ones

A symbol of the spiritual egos or monads which descend into the forms in order to gain experience and knowledge on the lower planes. They are the "children of God".

"Thereupon they (the Maruts), according to their wont, assumed again the form of new-born babes, taking their sacred name."— *Rig-Veda*, i. 6, 4.

When the way was prepared, the spiritual egos (Maruts) dispersed, and became germs of spirit descending into the forms and taking to them the Divine differentiation.

"And Jesus called a little child unto him, and set him in the midst of them, and saith, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."—Mat, xvii, 2-4.

The Christ soul called attention to spiritual monad (atma-buddhic) set in the midst of the disciplined qualities of the lower nature, and explained that except the qualities be transmuted into spiritual states, as is the condition of the monads, they cannot enter heaven, that is, become conscious on the higher planes. It is necessary, therefore, that each quality should undergo the discipline of the lower life, as does the monad, in order that is should be purified and exalted, and so become greatest among the high but inexperienced qualities on the higher planes.

"Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven."—Mat. xvii. 10.

The qualities are enjoined to be faithful to the spiritual nature within them; for the individualities (angels) in the causal-bodies of the souls are in harmony with the Higher Self and therefore are aspecst of the Supreme—the Father, the Atman.

"Awake, O sword, against my Shepherd, and against the Man that is my fellow, saith the Lord of hosts; smite the Shepherd, and the sheep shall be scattered: and I will turn my hand upon the little ones."—Zech, xiii. 7.

At the end of the period of Involution, there comes the awakening of the energies of conflict (sword). The Divine Will first smites the Archetypal Man, or involved Self (Man that is my fellow), and he is dismembered. The higher qualities (sheep),—the "limbs of the Ineffable,"—are then scattered, and so the way is prepared for the incoming of the spiritual monads (little ones), who are now to pass through the experience of suffering and sorrow.

Logos (Reason-speech)

A symbol of the Higher Self manifesting on the upper mental plane as a Divine outpouring of life and form,—the utterance of creative energy. The three aspects of the Logos are Will, Wisdom, and Action.

"The Logos of Heraclitus is at once world-principle and world-process. It seems to have been a name for the rational self-evolution of the universe, to be apprehended by the human mind which is capable of identifying itself with it. With the Stoics, the seminal Logos' is God Himself as the organic principle of the universe.God dwells in our hearts as Logos... Philo's Logos is a God who reveals Himself,in contrast with a God who hides Himself."—W.R. Inge, *Camb. Biblical Essays*, pp. 274-5.

There may be said to be three Logoi, or three Divine outpourings of Life, on the higher planes. The first is the involution of Spirit on the plane of atma, the second on the buddhic plane, and the third on the higher mental plane.

Lost Piece of Silver

A symbol of a spiritual ego having descended and become obscured on the lower mental plane.

"Lost Soul"

This idea, which is due to primitive and absurd human conceptions, could not be for a moment entertained by anyone who had the least knowledge of the soul's nature and evolution. That which is unreal passes away, but that which

is real persists.The personality does indeed pass away, but the individuality to which it is attached is immortal. The Divine purpose to bring to perfection every soul cannot be frustrated.

Love of God

An intuition or direct sense that all things in the natural, moral, and intellectual orders work together for good, despite appearances to the contrary. Truth acquired best enables us to realize Wisdom, but not Divine Love, for which faith is necessary.

Love, The Uniter of All

A symbol of the attraction towards the within instead of the without.

Loving, Good, Wrath

In dealing with the question of love in Buddhism it is best to begin by recognizing that the Buddhists "have never stated that God is love but that may be due to their preoccupation with intellectual precision, which must have perceived that the word 'love' is one of the most unsatisfactory and ambiguous terms one could possibly use". The Buddhists prefer the less ambiguous word compassion or *karuna*, just as Christians like to distinguish agape from eros. The fact the at in general there is more emphasis on wisdomor *prajna* in Buddhism along with karuna or compassionate love rather than love *per se* may have to do with the manner in which the two traditions, Buddhism and Christianity, evolved. Edward Conze has astutely observed.

There has existed throughout Buddhist history a tension between the Bhaktic and the Gnostic approach to religion, such as we find also in Christianity. There is however, the difference that in Buddhism the Gnostic vision has always been regarded as the more true one, while the Bhaktic, devotional, type was regarded more or less as a concession to the common people. It is generally found in philosophical thought that even philosophical abstractions are clothed with

some kind of emotional warmth when they concern the Absolute. We have only to think to Aristotle's description of the Prime Mover. In Buddhism, however, in addition, a whole system of ritual, and of religious elevation is associated with an intellectually conceived Absolute in a manner which is not logically very plausible, but which stood the test of life for along time.

The theistic parallel to this example would be the love of God despite the existence of evil representing a "manner which is not logically very plausible but which has stood the test for a long time".

Compassion and *agape* represent interesting points of comparison between Buddhism and Christianity. It is said that the New Testament writers took the word *agape* from the Greek language and "through their own use of word, imprinted upon it the meaning of 'giving love'". This is a love not given out of any consideration but simply because "that person is there as a person. The nature of *agape* is to value a person in such a way as to actively seek his or her deepest welfare and fulfillment".

The Buddhist use of the word *kaurna* or compassion, it seems, underwent a similar development. The following verse of *Mitrceta*, a Mahayana poet of the second century, is interesting in this respect:

> Which shall I praise first, you or the great compassion, which held you for so long in samsara, though well its faults you knew?
> Your compassion, given free rein, made you pass your time.
> Among the crowds, when the bliss of seclusion was so much more to your taste.

The two verses refer to two halves of the Buddha's life. The first "refers to the Buddha when he was a Bodhisattva, the second to the forty-five years of his ministry on earth after his enlightenment". Two points need to be clearly recognized

here; that the enlightenment experience does not of itself carry the obligation of leading others to it. That is to say, the decision to preach to *dharma* is by itself a *moral* choice, hence the significance of the Bodhisattva. Secondly, once a Buddha has passed away into final enlightenment, the way he can guide and help others becomes obscure because he is no longer a person in our usual sense. It can be argued that in some mysterious way help continues to flow from him but to many no this side this "has always seemed barely credible". Hence the significance of the compassion of the Bodhisattva, who puts off his own passage into *Nirvana* in order to be of use to others,"one who wold bide his time until even the smallest insect has reached the highest goal".

It is clear then that *agape* and compassion spring fromthe same source, the depths of the heart. The Buddhist views about the conditional and therefore "illusory" nature of the universe and of personality mediate this in their own way, just as the Christian ideas of God make it flow in another direction.

Given these differences, it is rather interesting that the idea of goodness in both Buddhism and Christianity seemed to lead to a similar idea—the kingdom of God. The Christian concept is too well known to require elaboration, it is the Buddhist material on the point which is striking:

It is said that the cultivation of compassion in its purest form is 'called the divine life in this world' (*Brahman item viharam idhmahu*). It is also said that when one lives the moral and spiritual life with faith in the Buddha, then 'one dwells with God' (*Brahmund saddhim samvasati*). The Buddha came to establish 'the rule of righteousness' or 'the kingdom of righteousness' (*Dhamma-cakkam pavattetum*) in this world, which is elsewhere called 'the kingdom of God' (*Brahma-cakkam*).

In this context one encounters the astonishing statement that in Buddhism "one who has attained Nirvana", it is said,

"may justifiably employ theological terminology (*dhammena so Brahmavadam vadeyya*)".

The fact that belief in God, unlike the Buddha, enables God to be in loving relationship with his creation may appear as an advantage, to which even the Buddhists may not have been insensitive. For in the *Lotus Sutra* Buddha's earthly manifestation is considered merely an exercise in compassion, with which the eternal Buddha continues to shower the world like rain, which bestows on diverse plants moisture proportionate to their needs.

By mythologizing the life of the historical Buddha, the problem of post-mortem efficacy of the Buddha is solved. Now not only is the teaching of the Buddha declared by this text to comprise a series of skilfully devised expedients, but the very appearance of the Buddha in this world is declared (chap. 15; 16 in the Chinese) to be a mere stratagem to draw beings to the Dharma. The actual Enlightenment is an event that took place, if it occurred in history at all, aeons ago. The Buddha's apparent parinirvana at age eighty is a mere simulacrum, comparable to that of a physician who feigns death in order to induce his wilful sons to take an essential medicine. Chapter 7 tell of a guide who leads his charges to a magic city he has conjured up as creating place for the weary. Only when they have rested do the travellers learn that the city is a mirage, not the ultimate goal of their journey after all.

The relationship between God and goodness has been considered problematic when the question is proved in the following manner; given the belief that God is good, "Does that belief imply a moral standard external to God, in relation to which God can be said to be god? Or alternatively, does it mean that God is good by definition? Is the Creator offered as the final standard of Goodness, so that God's nature, whatever it may be, is the norm of goodness?" The problem lands one in the following philosophical predicament.

Either position involves difficulties. If God is good in relation to some independent standard of judgment, God is

no longer the sole ultimate reality. God exists is a moral universe whose character is not divinely ordained. If, however, God is good by definition, and it is a tautology that whatever God commands is right, certain other implications arise which are hard to accept. Suppose that, beginning tomorrow, God wills that human beings should do all the things that God has formerly willed they should not do. Now hatred, cruelty, selfishness, envy, and malice are virtues. God commands them; and since God is good, whatever God wills is right. This possibility is entailed by the view we are considering; yet it conflicts with the assumption that our present moral principles and institutions are generally sound, or a least that they do not point us in a completely wrong direction.

The predicament may be Christian in content but is structurally shared by Buddhism. It was pointed out earlier how the Bodhisattva, or the Buddha, for that matter, can be seen as exercising one's compassion in an 'illusory' universe- a universe consisting entirely of a nexus of dependent relationship and hence illusory in the sense of having no self-existence or truly independent existence, at least in Mahayana Buddhism. This raises its own predicament. Does it not leave us in the end with the world as "a kind of phantasmagoria, in which magically created beings are saved from magically created suffering by a magically created saviour who shows them the insubstantiality of all that comes into being"?

In both Christianity and Buddhism the resolution of the predicament is circular and relational, and emotive rather than logical. John H. Hick proposes the following in the Christian case:

> Perhaps the most promising resolution of the dilemma is a frankly circular one. Good is a relational concept, referring to the fulfillment of a being's nature and basic desires. When humans call God good, they mean that god's existence and activity constitute the condition of humanity's highest good. The presupposition of such a belief is that God has made human nature in such a

> way that our highest fulfillment is to be found in relation to God. Ethics and value theory in general are independent of religion in that their principles can be formulated without any mention of God; yet they ultimately rest upon the character of God, who has endowed us with the nature whose fulfillment defines our good.

It may be noted that here too ethics is seen as independent of a theology in theory but not in practice. In the case of Buddhism ethics is independent of enlightenment but only after it had been achieved, for proper moral conduct (*sila*) is an element in the Noble Eightfold path which leads to it. It was the post-enlightenment decision to peach which represents a free moral choice. Thus even though from the point of view of enlightenment—given the doctrine of emptiness as mentioned earlier—humanity must "appear as a mass of non-entities constantly worrying about no-things", yet those types of enlightened being who tarry in the world are regarded "as superior to the others"; of course, from the point of view of the world!

We have talked of God's goodness, but what of his wrath? Here it must be recognized that God's wrath in the New Testament is quite different from vengeful anger.

C.H. Dodd, in his study of Saint Paul, pointed out that Paul never describes God as being wrathful, but always speaks of the Wrath of God in a curiously impersonal way to refer to the inevitable reaction of the divinely appointed moral order of the Universe upon wrongdoing. The conditions of human life are such that for an individual or a group to infringe upon the structure of the personal order is to court disaster. This disaster Paul calls,in traditional language, 'The Warth,' or much more rarely, 'The Warth of God'....'The Warth'., then, is revealed before our eyes as the increasing horrow of sin working out its hideous law of cause and effect.

Such an interpretation of God's wrath is too close to the Buddhist idea of evil karma to require more comment that

this, that according to one view, the whole paraphernalia of hell is set up by our own bad karma for its expurgation, rather than the other way around.

Lunatic, or Moon-struck Mind

A symbol of the astral principle which has been developed in the cycle. It is through the stimulus of the astral or desire-nature that the mind is eventually awakened. When the desires are extremely active in combination with the lower mind there results an unruled and undirected state of soul, very dangerous morally.

M

Maat, Goddess

A symbol of invariable law and justice applied to the activities of the lower planes. The law of Karma.

Macrocosm and Microcosm

The Macrocosm is that aspect of the manifest God, or Divine Monad, in which he is shown to be the producer and container of all forms and qualities in his universe; while the Microcosm is the individual monad, the reflection and perfect copy of the Divine, being itself Divine. When the One became many, each of the many had in latency all the differentiations of the One.

Magic, or Magical Powers

A symbol of the inner and unobserved processes within the soul by which lower qualities are raised and transmuted into higher. These processes are the workings of Buddhi through the higher mind, in response to the aspirations of the personality.

Mahabharata, or The Great Originator

A symbol of the Logos or Higher Self—God-manifest.

"God (Great) Bharata, doubtless is Pragapati, for he sustains (bhar) this entire universe; —'that his great light shineth brightly, as the sun,—he who overthrew Puru in

battles.' Puru, by name, was an Asura-Rakshas: him Agni overthrew in battles." *Sata. Brah.*, Vi. 8, 1, 14

The Higher Self, under many names, is the Life and Light of the universe, and the sun is his most general symbol. The desire-nature, (Puru) acts in opposition to the higher nature, and is eventually overcome by the incarnate Self (Agni) after much conflict.

Mahat

A symbol of the higher intellect,—buddhi-manas,—the plane of creation.

"The first production of the original Producer is *Buddhi*, commonly called 'intellect or intellectual perception (and variously termed *Mahat*, from its being the Great source of the two other internal faculties, Ahan-kara and Manase, or self-consciousness and mind)."—Monier Williams, *Indian Wisdom*, p. 93.

Mahayana and Hinayana

Symbols of the course of the soul's evolution. The first indicates the soul's path after mind has begun to function and the Divine spark has been conferred: the second indicates the prior path of the monad of form wherein the desire-nature and the personality are developed in animal forms on the lunar and terrence globes.

Maha-yana and Hina-yana have the same significations as Devayana and Pirtiyana. They indicate the double origin of the human being. The origin on the higher side from spirit and mind, and on the lower side from matter and desire;—the spiritual man and the natural man;—the two conflicting interests within the soul. On the greater path (Mahayana) man has descended from God; on the lesser path (Hinayana) he has ascended from the animals, and now he possesses the two natures within him.

Mahayana Buddhism

Characteristics. As contrasted with the relatively simple, conservative Theravada form of Buddhism, the Mahayana division represents the complex outcome of the liberal tendency to modify ideas and practices as the religion developed and spread among different peoples of Northern Asia. New characteristics which emerged are as follows:

A Changed Conception of the Ideal Buddhist. Whereas the Theravadin strives to become an *arahat* or perfected saint ready for Nirvana. The Mahayanist exalts the way of a Bodhisattva, i.e., one who, like Gautama before his enlightenment, is vowed to prepare himself for enlightenment in order to serve and save other suffering mortals. A Bodhisattva, moved by great compassion, strives to perfect himself in the necessary virtues (*paramitas*) for this task. The *paramitas* are six in number—generosity, morality, patience, vigor, concentration, and wisdom. Even when perfected in these and worthy to enter Nirvana, the Bodhisattva foregoes that consummation. He willingly continues in the turbulent world of transmigratory existence in order to save others. This ideal the Mahayanist claimed to be more social and admirable than the *arhat* (in Sankskrit) ideal of the Sarvastivadin conservatives, which they regarded as selfish and narrow.

The Development of a Speculative Interpretation of the Buddha. Mahayanists know and respect the story of Gautama Buddha. He is regarded, however, as but one manifestation of a primordial being—the eternal, cosmic Buddha who appears variously in many worlds in order to make known his truth *(dharma)*. This is explained by a doctrine of the Three Bodies *(Trikaya)* of the Buddha. Ultimate truth and reality in itself is his dharma-body *(Dharma-kaya)*. As radiated out and preached by his Buddha manifestations for the enjoyment of assemblies in all universes it is his body of enjoyment (*Sambhoga-kaya*). As embodied on earth in a particular person (e.g., Gautama Buddha) it is a transformation body (*Nirmana-Kaya*). All three

bodies belong to the one ultimate Buddha, who is manifested through all of them.

Buddhas and Bodhisattvas. There are countless Buddhas and Bodhisattvas. The innumerable manifestations in celestial and terrestrial realms give rise in popular religion to a whole pantheon of Buddhas and Bodhisattvas. These be come in effect deities and helpers whose aid may be sought through offerings and invocations. Shakyamuni is among them, but other earthly Buddhas are thought to have preceded him and still others are expected to follow him in later ages of the world, Celestial Buddhas and Bodhisattvas are as numberless as the universes in which they minister. Among this great host, those most revered in the Far East are (1) the Celestial Buddhas: *Amitabha,* Lord of the Western Paradise; *Bhaisajyaguru,* Teacher of Healing; *Vairochana,* the primordial eternal Buddha; *Lachana,* the eternal Buddha as omnipresent; (2) Bodhisattvas; *Avalokiteshvara,* the deity of compassion; *Mahasthama Prapta,* "he who has attained great power"; *Manjushri,* the Bodhisattva of meditation and wisdom; *Kshitigarbha,* who rescues suffering spirits from hell; *Samantabhadra,* representing the mercy of the Buddha; and (3) Terrestrial Buddhas: *Gautama Buddha*; *Dipankara,* the twenty-fourth before Gautama; and *Maitreya,* the Buddha who will come next.

Theology, In late Indian Buddhism of the tenth century an attempt was made to represent the whole pantheon in a kind of theological scheme. The universe and all spiritual beings were thought of as coming from a primordial self existent being called Adi-Buddha. By his contemplative power (*dhyana*) he produced five *Dhyani Buddhas,* including Vairochana and Amitabha, and five *Dhyani* Bodhisattvas, including Samantabhadra and Avalokiteshvara. Corresponding to these are five human or *Manushi Buddhas,* including Gautama three former earthly Buddhas, and the Buddha to come, Maitreya. One life or Buddha quality is in all, however, making everything in some sense One. This scheme, which makes its appearance in Tantric literature, became well known

in Tibet and Nepal, but appears to have been little known or used elsewhere. In China and Japan the doctrine of the Three Bodies (*Trikaya*) of Buddha sufficed to harmonize the pantheon.

Philosophies. Mahayanist speculaive reflection developed more abstract ideas to indicate the final reality attained by a Buddha's insight. Two schools of thought arose. One, founded by Nagarjuna (C.A.D. 150), was called *Madhyamika*, or "Middle Way System." The other, founded by two brothers, Asanga and Vasubandhu (fourth century A.D.), was called *Vijnana-matra*, or "consciousness-only School." Nagarjuna agued that ultimate reality is inexpressible in any terms of finite experience. It can be spoken of only negatively as the Void (*Sunya*) or Emptiness (*Sunyata*). Asanga and Vasubandhu, on the other hand, held that it can be indicated by the positive term Consciousness (*Vijnana*). All things, they contended, are ideatins, mental representations, (*vijnapti*) only, events in an all-embracing, universal consciousness (*Alaya-vijnana*). In ordinary mortals, consciousness is defiled by illusions, like a dust-covered mirror. To the intuition of a Buddha, consciousness is present in its purity, ensued of all defilements. Sometimes ultimate reality is called "Suchness" or the "Truly So" (*Tathata*), meaning "that-which-is-it-is," which is another way of pointing to it while avoiding specification in terms of finite experience.

Both schools agree in distinguishing between absolute truth and relative truth. Absolute truth is the realm of Nirvana, attained only by a Buddha's intuition. Relative truth is the realm of transmigratory experience in which all unelightened beings dwell.

Destinies of the Unenlightened. With the exception of the Buddhas, who are beyond mortality, all other beings are subject to successive deaths and rebirths. They pass ceaselessly up or down through five (or six) realms of becoming called gati (destinies). According to his deeds (*karma*), an individual is reborn among human beings, gods, ghosts (*pretas*), animals,

denizens of hell, or (according to some accounts) rebel gods called *asuras.* In art, these destnies are pictured as a wheel with five or six spokes, the spaces between constituting the several realms of mortal existence.

The Spread of Mahayana Buddhism

As part of the natural expansion of Indian influence in Asia, the developing interpretations, of the Mahayana reached countries in both south and north. They failed of lasting acceptance in countries to the south, but made permanent contributions among people in the north.

India. Since Mahayanist ideas first arose in liberal Sarvastivadin circles, their early spread was in regions where Sarvastivadins were active. Originally from Magadha, this group had found its most congenial environment in north-west India, where contact with foreign people stimulated thought and encouraged fresh formulation of Buddhist meanings. Use of Sanskrit, also, made it easier for Sarvastivadin liberals to engage in debate with orthodox Brahmanic scholars as well as with Sarvastivadin Hinayanists. Eventually, full Mahayanist doctrines were given rational foundation by outstanding thinkers: Nagarjuna (second century A.D.), Asanga and Vasubandhu (fourth century), and the logicians Dignaga (fifth century) and Dharmakirit (c. A.D. 600). Their interpretations spread among intellectuals and were debated in the two chief centers of Buddhist learning, Taxila in Gandhara to the west and Nalanda in Magadha to the east. The ferment of ideas spread to little kingdoms north of India. Traders, missionaries, travelers, carried Mahayanist faith via Central Asian trade routes to China, from where it spread ot Korea and Japan. By the eighth century, Mahayanism mixed with Tantrism had entered Tibet directly from India. Its decline in India has been indicated above.

Southeast Asia and Indonesia. Although Theravada became the prevailing form of Buddhism in Southeast Asia, Mahayana has not been wholly absent. In Ceylon it existed as "heresy," opposed and at times oppressed, from the third century until

A.D. 1156, when it was overcome by vigorous Theravada preaching. It was known in northern Burma as Pagan until the time of King Anawartha (r. A.D, 1044-1077), after which it declined and disappeared because of strong opposition of Theravada leaders supported by royal patronage. In Thailand, Mahayanism was introduced from Sumatra about A.D. 757 and flourished for a time in the south. After the ascendancy of Theravada in Burma, however, and its introduction into Thailand in the eleventh century, Mahayanism gave way to the new, stronger influence. In Laos and Cambodia, Mahayanism and Hinduism coexisted during the Angkor Period (ninth of fifteenth century). Under the last of the great temple-builders, Jayavarman VII (r. 1162-1201), the Mahayana appears to have been professed as the royal religion, with veneration of merciful Bodhisattvas and establishment of hospitals in their honour. Around 1300 an invasion from Thailand brought in a vital Theravada influence which thereafter became dominant, while Mahayanism disappeared. In Java and the Malay Archipelago, both Mahayana and Theravada entered along with other influences from India; though sometimes repressed by Hindu rulers, they continued there until gradually replaced by Islam from the fifteenth century onward. In Vietnam, the Zen Sect of Mahayana flourished twice, 544-939 and 969-1009. It spread widely from 1010 to 1225, after which it declined, evoking reform efforts in recent times which have emphasized Theravada.

China. Spreading in Northern China in the first century A.d., Buddhism encountered indigenous system of thought, the most important of which were Confucianism and Taoism. Confucianism, essentially practical, is primarily concerned with ethical, social and political principle involved in the conduct of affairs in family, community, and state. Taosim, more speculative, reflects concern with cosmic, metaphysical, mystical matters, often expressed in poetical, metaphorical, or paradoxical language. It expresses the attitude of searching beyond the confusions of associated life to realize harmony

with the ultimate nature or Way (*Tao*) of the Universe. Buddhism had to adjust to both ways to thinking.

Among Confucians, Buddhists emphasized their ethical teachings and met criticisms of their monastic celibacy and renunciation of the world by saying that these are not evil when undertaken for the highest end, which (in Mahayana) includes salvation of all members of one's family along with "all the living". They pointed out that monastics show their respect for secular authorities in their faithfully performed rites which include invocations of blessings on the ruler. Nevertheless, all through Chinese history Confucians have tended to be averse of Buddhism as an imported foreign faith whose expensive monastic establishments they deemed of doubtful value for welfare of society and the state.

Buddhists found more favour among Taoists. Especially in chaotic, disturbed political circumstances, many individuals turned to Taoists contemplations and were attracted by the peaceful retreats of Buddhist monasteries. Taoists, too, had a vocabulary by which they could understand Buddhist philosophical ideas. Thus, for example, the Mahayana conception of ultimate reality as the Void, became intelligible when assimilated to the Taoist idea of the Unnameable which "lies beyond shapes and features." In fact, early translators regularly used Taoist words as equivalents for Buddhist Sanskrit terms. This was their method of *ko yi,* or interpretation by analogy. It caused Buddhism to be first understood through the so-called "dark learning" or metaphysics of Taoism.

By the fourth century A.D. steps were taken to translate Sanskrit texts more truly. Under imperial patronage notable Chinese monks and Indian priests from abroad collaborated. Greatest among the latter was Kumarajiva (c. 344-413), and his translations of great Mahayana scriptures such as the Lotus Sutra have remained classic. He explained Nagarjuna's philosophy in its own terms. In later centuries scholarly Chinese monks braved perils by sea or crossed the deserts

and mountains of Central Asia to Travel to India, study at centres of Buddhist learning, and bring back manuscripts for translation. Greatest among these was Hsuan Tsang (596-664), who spent some sixteen years in travel and study abroad. His translations are most accurate and consist of seventy-five works, among which are basic texts of the idealistic philosophy of Asanga and Vasubandhu.

As Mahayana Buddhism spread throughout China, different schools of thought and practice emerged. At one time they were listed as ten in number. Several coalesced, however, until only four main sects (*tsung*) remain. The *Ch'an Tsung* (Zen in Japan) emphasized meditation. The *Lu Tsung* (Vinaya Sect) specialized in monastic legalism. The *T'ien T'ai Tsung* stood for inclusive synthesis of all Buddhist doctrines and practices. The *Ch'ing T'u* (Pure Land) *Tsung* promoted adoration of the Buddha Amitabha who saves into his Pure Land paradise all who call upon his name in faith. This is most popular among the common people.

No less popular is the cult of the "Goddess of Mercy,' Kuan-yin (the Chinese form of the Bodhisattva Avalokitch vara), conceived as the embodiment of motherly tenderness and womanly charm. Touching folk legends have grown about her, and she was often represented in painting and sculpture. In Japan she is known as Kwannon.

In the course of its long history, Buddhism in China occasionally suffered persecutions at the instigation of Taoist or Confucian rivals at the imperial court. Nevertheless its influence contained to spread. Neo-Confucianism in the Sung Dynasty (960- 1279) absorbed some of Buddhism's metaphysical interest even while opposing it. Religions Taoism, from the fifth century onward, borrowed ideas divinities, and cults from Buddhism, even producing a canon of Taoist scriptures after the pattern of the Chinese Tripitaka. In the fields of art, architecture, philosophy, and folklore the impress of the Mahayana has proved lasting.

Japan. Buddhism entered Japan during a period of civil strife in the late sixth century A.D. Opposed at first as a foreign faith likely to incur the wrath of the native nature deities, Buddhism was finally accepted by Emperor Yomer who ascended the throne is 585. The native religion was then called *Shinto* ("Way of the Gods") to distinguish it from *Butsudo* ("Way of the Buddha"). The two "ways" were no longer regarded as incompatible. Under Empress Suika (r. 592-628) the Regent, Prince Shotoku, adopted Buddhism as an effective instrument for elevating the cultural life of his people. By an imperial ordinance in 594 he urged support of the Three Treasures (Buddha, Dharma, Sangha). He also promoted study of Buddhist scriptures, erected temples, and introduced Buddhist form in art, conography, and architecture. Chinese and Korean monks were brought in as teachers, and Japanese began to enter the Order.

In time capable Japanese monks traveled to China for advanced study. These brought back knowledge of Chinese Buddhism in all its phases. During the period when Nara was capital of the country (710-783), doctrines of six schools of thought were brought over. By the ninth century these were officially recognized as the Six Buddhist Sects. Through them Japanese students became acquainted with the philosohies of Nagarjuna, Asanga and Vasubandhu; with doctrines of the Kegon (Avatamsaka, or Wreath) School which believes in the ultimate enlightenment of all beings in the universe; and with the exact ceremonies of ordination and other rituals.

During the Heian Era (794-1184) the imperial capital was at Kyoto. Here two more sects arose, Tendai and Shingon. *Tendai,* which is the Chinese *T'ien T'ai Tsung* adapted to Japanese conditions, was founded by Saicho (767-822) after he returned from study of its doctrines at the head monastery among the T'ien T'ai mountains in China. This sect holds to the Lotus Scripture (*Saddhama pundarika Sutra*) as containing the supreme doctrine of all Buddhism, the Mahayana conception of the Buddha as eternal. The *Shingon* (True Word) Sect was founded by Kobo Daishi (774-835). Essentially this

is a mystical, esoteric form of Buddhism. It teaches that the Buddha at the heart of the universe (i.e., Vairochana) is somehow latent in all living beings. Awareness of this may be realized through special rituals—chanting mystical syllables, ritual finger entwining, magical spells, yoga concentration, manipulation of symbolic utensils. By these acts a sense of the spiritual presence of Vairochana is aroused and the worshipper is thought to become one with him.

In the Kamakura Epoch (1145-1333) four more sects were established. It was a turbulent period in which a military class ruled. Fighting was frequent, conditions uncertain, ignorance and corruption widespread. Simpler forms of religious practice were needed to meet the spiritual unrest, and the four additional sects arose in response. (1) Jodo, founded by Honey (1133-1212), exalts reliance on the heavenly Buddha Amida (i.e., Amitabha) and the invocation of his name in faith. (2) Shin, founded by Honen's disciple Shinran (1173-1262) stresses reliance through faith alone in this same Buddha. Both sects teach salvation into the Pure Land (*Jodo*), or Paradise of Amida, but Shinran's sect is called the True Pure Land (*Shin Jodo*) because *faith alone* is the condition. More than half of the Buddhists in Japan today belong to these Pure Land Sects. (3) Another simplification appeared in the *Zen* (Chinese, *Ch'an*) Sect, formed c. 1200. Its name, derived from the Sanskrit *dhyana,* simply means "meditation." It is a disciple of cultivating the Buddha nature in one's self by sitting in quiet but intent meditation until an interline immediate realization (*satori*) of truth is experienced. The self-control here involved appealed to warriors of the Kamakura Period, especially since they followed the rigorous *Rinzai* branch of Zen, which utilizes baffling paradoxes (*koans*) in meditation to free insight from reliance on ordinary objective logic. Another form of Zen called *Sota-Zen* spread more widely among the common people. Indifferent to *koans,* it is concerned more with realizing the spirit of enlightenment (or Buddha-nature) in meditation and carrying it out in right practices through all the relationships of life. (4) The *Nichiren* Sect is named after its

founder Nichiren (1222-1282). He was convinced that the truth of Buddhism is found in the Lotus Scripture alone, and that the distresses of Japan in his day, including the threat of a Mongol invasion, were due to departures of other Buddhist teachers from the true faith. He taught his followers to honor this scripture in their worship by reciting the words *Namu-Myoho-Range-Kyo* ("Devotion to the Lotus of the Wonderful Law").

All of the sects in Japanese Buddhism are Mahayanist and show the outcome of the Mahayanist tendency to differing adjustments in varing conditions.

Lamaism. Lamaism is the form of Buddhism found in the Tibetan region of China and in Mongolia and the Himalayan kingdoms. Introduced into Tibet in the eighth century A.D., Buddhism came as a late Indian variety in which Tantric ideas and practices were mixed with enfeebled Hinayana and Mahayana traditions. It became more complex by absorbing elements from the aboriginal Bon religion. Bonism was a shamanistic worship of nature spirits in which human and animal scrifices, magic divination, exorcism, and sorcery were practiced. Early Buddhist monks from India and China made slow headway against this until the coming of Padma-sambha in 747. This proficient Tantric magician preached a noncelibate, magical form of Buddhism that in time overcame and assimilated primitive Bonism, rejecting its cruder practices. The resultant system of beliefs, rites, and ceremonies now goes by the name of Lamaism, and its priests are called Lamas.

By the eleventh century the religion had become decadent and corrupt, partly because of ignorant teachers who gave literal interpetation to Tantric symbols. A beginning of reform was made by a notable teacher named Atisha, who arrived from India in 1042. He expounded more spiritual doctrine, maintaining that cultivation of religious life should be in three stages: (1) the *Hinayana* way of ethical practice, (2) the *Mahayana* way of philosophical understanding, and (3) the *Tantrayana* way of mystical realization according to rituals of

the Tantras (Manuals). Theoretically, discipling of the third stage should be undertaken only after mastery of the first two.

Atisha's "reform" was carried further by the Tibetan monk Tsong-khapa (1358-1419), who founded the *Gelukpa* (or Virtuous Way) Sect. He required celibacy of the monks and taught the higher interpretation of Tantric symbols. After 1587 the Grand Lama of this school was called Dalai (Ocean-wide) Lama. The sect grew in importance. In 1641 the Dalai Lama gained both temporal power and spiritual authority over all Tibet. The Dalai Lamas were regarded as incarnations of *Chen-re-si*, the Bodhisattva of Great Mercy (Avalokiteshvara), the patron deity of Tibet. Popularly, the *Gelukpa* Sect is also called the Yellow Hat Sect in order to distinguish it from an older *Kagyupa* sect called Red Hat. From the time of Atisha a goddess of mercy, Tara the Savioress, has been popularly worshiped.

The scriptures of Tibetan Buddhiam are voluminous and have played an important part units spread. They are the basis for the courses of training for monks in the monasteries as well as of the instructions given the laity. Most revered are the canonical writings, of which there are two main divisions. The *Kagyur* contains the Buddha's teachings is full translations from Sanskrit originals (104 or 108 volumes), also the Four Great Tantras. The *Tangyur* consists of commentaries on the foregoing written by Indian and Tibetan scholars (225 volumes).

Mahayana Buddhism Today. In spite of great changes that have taken place in all lands where Mahayana Buddhism is present, its traditional practices continue. Ordination ceremonies, services of worship and monastic disciple follow established patterns within the various sects. Incense is burned and offerings made on altars before familiar deities. Ancient sutras are chanted in rituals descended from a hoary past. Where new temples or monasteries are built, the tendency is to keep, if possible, the traditional architectural features. Unless untoward conditions hinder, such as war,

impoverishment, social upheaval, or oppression from without, old edifices are kept in repair and renewed from time to time. These all are indications of persistent influence from past cultural achievements.

Nevertheless, signs are not wanting of change and adjustment to conditions of the modern world. In recent years the formation of Buddhist laymen's associations is an expression of the desire to relate Mahayana teachings more directly to present circumstances. In the Zen sects lay people are instructed in the practice of meditations as a means to inner poise in the midst of urban distractions. In Pure Land sects stress is placed on the virtues of the compassionate man (cf. the Bodhisattva)—generosity, courtesy, benevolence, honesty, cooperation, and service. It is recognized that the Mahayana ideal of saving beings from suffering may quite appropriately motivate establishment of institutions such as hospitals, orphanages,and schools. In Japan especially, since World War II, Buddhist priests have engaged more fully in social work and humanitarian activities. At international Buddhist gatherings Mahayanists, on the basis of their ethics of wisdom and compassion, have declared themselves as working in the interest of world peace.

In the Chinese People's Republic Mahayana Buddhism continues, thought its monastic establishments are much reduced in income through being deprived of former landholdings. The government allows the traditional services of worship in the sanctuaries. It has also rebuilt or repaired Buddhist edifices deemed of historical or cultural importance. In 1953 a Buddhist Association was formed in Peking with the approval of the government. Its expressed aim was to cultivate friendly relations with Buddhists of neighbouring countries, and it promoted exchange of cultural delegations with Buddhists of Ceylon (now Sri Lanka), Burma, Thailand, Cambodia, Laos, Vietnam, Japan, India, and Nepal. A Buddhist Association of Buddhist Art encourages study and preservation of Buddhist culture.

In Taiwan and in Hong Kong and in overseas Chinese communities—such as those in Singapore and the Philippines—Mahayanists have very active laymen's associations. These promote popular lectures and distribute printed religious propaganda.

On the side of scholarship, the most active and many sided study of Mahayana Buddhism goes on in Japan. Since Masaharu Anesaki founded the Chair of Science of Religion at Tokyo (Imperial) University in 1905, Buddhism in all its phases has come increasingly under scrutiny in various universities throughout the country. In contact with scientific scholarship of the West, especially since 1949, Japanese scholars have carried on researches into the extensive scriptures of Chinese and Tibetan Buddhism. Comparisons with Sanskrit and Pali texts are made. Methods of philosophy, psychology, and sociology of religion are employed. Historical developments in particular periods are traced. New translations of some Mahayanist classics into Western languages have been undertaken. In recent years Japanese scholars have participated in the International Congress for the History of Religions, and were hosts for the Ninth Congress held in Tokyo and Kyoto in 1958.

In Tibet, which for more than 300 years was a lamaist ecclesiastical state, isolation from the modern world was not conducive to modification of the religion. Its forms of worship and ecclesiastical organization, so closely tied to the culture of the people, began to change only after 1950. Since that time the Chinese government has made strenuous efforts to reorganize the Chinese People's Republic along nonreligious, socialist lines.

Male-Female

The sex principle symbolizes the dual aspects of the manifest which always present themselves in the evolution of the Cosmos,- such as spirit-matter, life-form, force-matter, love-wisdom, mind-emotion, intellect-intuition.

Man, or Men

A universal symbol of mind in two aspects, higher mind of lower. It signifies intellect, reason, intelligence, or mental faculties and qualities.

"Man Crawled Like a Worm"

A symbol of the condition of animal-man before the advent within him of mind which raised him above the lower forms of life.

Man, Natural

A symbol of the lower mind united with the desires and affections of the lower nature.

Man, Rich

A symbol of the mind which identifies itself with a multitude of objects of desire; an attitude of clinging to externalities, which fosters the pairs of opposites in the soul.

Man, Righteous

A symbol of the exalted mind about to be united to the Higher Self. It indicates the ego which has rid itself of its lower nature, and so has become liberated from the cycle of births and deaths.

Man Without Woman

A symbol of mind subject to desire and uninfluenced by emotion (woman).

Manas, Manasic

A symbol of mind, mentality, or the mental plane, below the buddhic plane.

Manasi, The Beloved

A symbol of the causal-body in the higher mind.

Manna

A symbol of goodness and truth, or higher emotion for the sustenance of the soul.

Mansions

A symbol of states of consciousness which have reference more particularly to differentiated aspects of the mind. The abnormal cases of multiple personality illustrate this idea upon a lower plane.

Mantra (also Mantram)

Certain sacred names and syllables used in Hindu and Buddhist spiritual practices. "Mantra" is derived from the Sanskrit *man*, "mind", and *tra*, "to deliver."

In Hinduism a mantra is a name for God or of an avatar of the deity chosen for devotion by a *chela*, or pupil. The *chela* is initiated into a spiritual path with the mantra, which holds the essence of the guru's teachings. The mantra is kept secret. Meditating upon it clarifies the mind and leads *to* enlightenment.

In Buddhism a mantra is a syllable or syllables that represent cosmic forces, aspects of buddhas, or the name of Buddha., the mantra is repeated in meditation, which in Vajrayana Buddhism is accomplished by visualizations and body postures.

While most common in Hinduism and Buddhism, mantras are used in other religions, including Judaism, Christianity, and Islam. The names of God or gods are powerful mantras. and any formalized prayer (such as "Hail Mary" or "Our Father who art in heaven") is in essence a mantra. The Old Testament gives the most powerful personal name of God as Yahweh, called the Tetragrammation (represented by the Hebrew letters YHVH), so awesome that it was spoken in ancient times only by high priests on Yom Kippur, the Day of Atonement, the most sacred Jewish religious holiday. "Adonai" and "Elohim" were substitutions for Yahweh.

Mantras are charged with vibrational power. Chanting a mantra or meditating silently upon it helps one attain an altered state of consciousness in which the true nature of the mind may be perceived; the unity of mind with Mind Lama Anagarika Govinda defined a mantra as a "tool for thinking," or "thing which creates a mental picture" (*Foundations of Tibetan Mysticism,* 1969). The mantra, Govinda said, is knowledge, the truth of being beyond right and wrong, real being beyond thinking and reflecting. What the mantra expresses in sound exists and comes to pass.

There are three ways to use mantras: verbal, semiverbal, and silent. The verbal, in which anyone can hear the mantra, is considered by some as the lowest form, while the silent repetition is the highest. Others, such as the Krishna sect, feel verbal chants are more powerful. In the semiverbal form, the vocal chords vibrate but no sound is heard.

The correct pronunciation and internment of the mantra is of utmost importance, creating powerful vibrations, which in turn affect the vibrations of all things in the universe including deities and lower spirit beings. The mantra is considered a manifestation of *shabda,* or sacred sound, which can be harnessed to create or destroy. This concept also is found in the ancient Greek theory of music, in which the keynote of a particular organism, body, or substance can be used to cause it to disintegrate. Mantric power reputedly is used by yogis and fakirs for such psychokinetic feats as weather control, teleportation, apports, and levitation. The Tibetan yogi Milarepa was said to have used mantras to create a hailstorm that destroyed enemies of his family. For using sacred power for evil purpose, Milarepa served years of penance.

Some Buddhist sects consider pronunciation less important than intent and proper mantric training. This may be because many Buddhist mantras are unintelligible, being comprised of old, rough translations of Sanskrit sounds.

The most sacred Hindu mantra is *Om*, the Supreme Reality, the sound from which the universe was created. Among the variations, of Om mantras are the Hindu "*Om, Tat, Sat Om*," meaning "O Thou Self-existent One," and the Buddhist "*Om mani padme hum*," meaning "O, Jewel of the Lotus, Hum," or "The Supreme Reality (is the) lotus jewel of Oneness." "*Om mani padme hum*," also called the "Mani" mantra, is used by many Buddhists daily for a variety of purposes: as an amulet against evil and bad luck; to facilitate ablutions and bodily eliminations; to heal; and, in the Pure Land sect, to seek entry to the Pure Land upon death. The repetition of Om in meditation creates spiritual light and power, which cleanses the subtle body and helps eliminate disharmony.

In Tibetan Buddhism the six syllables of "*Om mani padme hum*" mean that one may transform one's impure body, mind, and speech into the exalted body, mind, and speech of a Buddha by following a path of an indivisible union of method and wisdom. *Om* signifies body, speech, and mind (see *Om*); *mani* means jewel and symbolizes a method for enlightenment; *padme* means "lotus" and symbolizes wisdom (see Lotus); and *hum* symbolizes indivisibility. The mantra "Hum" also is comparable to "Om," and plays an important role in Tantric rituals. It is associated with the *chakras* of the lower body, particularly the root *chakra* where the *kundalini* fesides, ready to be awakened with the correct mantra. See Kundalini.

The most sacred mantra to Krishna devotees is the sixteen-word "*Hare Krishna Hare Krishna/Krishna Krishna/ Hare Hare/Hare Rama Hare Rama/Rama Rama/Hare Hare.*"

Magical Uses of Mantras

Since of time of the ancient Egyptians and Assyrians, magicians have used mantras for conjuring and casting spells. The mantras are "names of power," which have been passed down from the Egyptians, Gnostics, and Hebrews. Many names of power are the true and secret names of God, such as Yahweb or Adonai, or nonsensical syllables drawn from

the first letters of various biblical passages. These are used to summon spirits and to serve as amulets against misfortune.

The general Hindu and Buddhist populations use mantras as amulets for protection against illness, evil, and bad luck. In Sri Lanka exorcists use secret mantras, along with songs, drumming, dance, and curative oils, to expel demons and ghosts responsible for possession, sickness, and misfortune.

The twentieth-century English magician Aleister Crowley created the mantra AUMGN, an expansion of Om which he said was the magical formula of the universe. Crowley believed the sound vibrations of AUMGN were so powerful that a magician using them would be able to control the forces of the universe.

Manu

The symbol of the Individuality, or the causal Self, upon the mental plane.

Marriage

A symbol of the union of Wisdom (fem.) and Love (masc.), or of Truth (masc.) and Love (fem.), or in a lower sense, of mind (man) and emotion (woman). It also may mean the union of the Higher Self (masc.) with the purified lower Self (fem.) on the higher mental plane.

"There is in every particular of the Word, a marriage of love and wisdom, or of good and truth... The conjunction of good and truth is called the heavenly marriage."—Swedenborg, *Apoc. Rev.*, n. 29, 97.

Marriage, Lower Aspect

A symbol of union of an ago or mental quality with the lower emotions, or the mind with lower emotion.

Marriage Within Castes

Symbolic of the centres of consciousness and activity in the soul attaching to themselves bodies on the lower planes through which to function and bring forth results.

Matter (Feminine)

A term for the complement of Spirit in the primal duality of Spirit and Matter. It is that aspect of manifestation which receives qualities and takes forms; and this it does from the action of Spirit upon it; Spirit being replete with all potencies and knowledges from all eternity.

Maya (Higher Aspect)

A symbol of primordial Truth, the feminine aspect of Deity, which brings forth the Soul.

"To (king Suddhodana) there was a queen named Maya, as if free from all deceit (maya)—an effulgence proceeding from his effulgence, like the splendour of the sun when it is free from all the influence of darkness,—a chief queen in the united assembly of all queens."— *Buddha-Karita,* Bk. I. 15.

To the manifesting Self there is committed a counterpart which is feminine, passive; and She is the embodiment of pure Truth, the opposite of illusion. The Truth is said to proceed from the Self, inasmuch as it bears witness to the Self-existent, and is the concerete expression of that which transcends the manifest. The "splendour of the sun" is referred to, since upon these high planes the Self is above temporalities which produce "shadow", matter. Truth or Wisdom upon this exalted plane, or Wisdom upon this exalted plane, or condition of being, is the supreme fact of all facts, which testifies to the Self-existent,—the Being of all beings. If illusion is traced to its source, Truth will be found.

Maya (Lower Aspect)

A symbol of the illusiveness of the lower planes, which are the inverted reflection below of the Truth above.

"The great intellectual truth, which the Upanishads taught before Kant, that this entire universe, with its relations in space, its consequent manifoldness and dependence upon the mind that apprehends, rests solely upon an illusion (maya), natural indeed to us owing to the limitations of our intellect;

and that there is in truth one Being alone, eternal, exalted above space and time, multiplicity and change, self-revealing in all the forms of nature, and by me, who myself also am one and undivided, discovered and realised within as my very Self, as the Atman,"— P. Deussen, *Phil. of Upanishads*, p, 48.

"How keenly, as one grows older, the idea enforced itself on the heart that all the events and experiences of this life are but *Maya*. How clearly one sees that all the light of this world it but a false radiance, and that all its seeming realities are the tricks and shows of illusion! Nothing is: everything passes, flits by, and vanishes."—Anna Kingsford, *Life*, Vl. II. p. 174.

"The world is a spiritual world, merely employing matter for its manifestations."—H. Drummond, *Ascent of Man*, p. 420.

"Ever since I was little child I have been impressed by the unreality of the material world and the events which are taking place in it. I can well remember, as a boy, the strange feeling I often had that I was not at home in it, that it was unsubstantial—a mirage which might easily disappear—and that in any case the true world was somehow hidden behind it and occasionally shining through. In the strenuous activities of later life this feeling lessened, though it never wholly left me, and now it has come back with almost the same intensity as in childhood. And since my spiritual life has deepened and matured somewhat I find myself growing more aloof from the appearances and pre-occupations of the visible world, and concentrating more and more upon the permanent realities underlying it and the purpose of my being here. Not that I take no account of the present world or tell myself that it does not matter. On the contrary, I feel that it matters far more deeply than at present we are able to realism: but it does not matter in the way it seems to matter; it matters for something else. All that we say or do, feel, think, or know, matters in relation to the eternal and not otherwise."—R.J. Campbell, Serm., *The Sense of the Eternal*.

Meat, Holy

A symbol of intellectual food. Science and philosophy for the development of the mental faculties, and the acquirement of truth.

Medea

A symbol of the intuition aspect of the mind, merging into Wisdom; that is, buddhi-manas rising into buddhi.

Meditation

Any of various discipline of mind and body that enable one to achieve higher states of consciousness. Meditation has no intrinsic goal, but the goal toward which it is applied is the transformation of consciousness; it is a tool for self-improvement or spiritual growth. The ultimate goal of mystical meditation is union with the Absolute. Mystical meditation is practiced usually by the nonsecular world in concert with withdrawal, asceticism, strict diet, and other regimens. Secular meditators use meditation as part of daily life in order to improve health, creativity, self-esteem, success, and relationships; cultivate psychic powers; and gain self-knowledge. Meditation in itself will not accomplish these goals, but may help people develop their own powers and abilities to do so. Science research of meditation has shown that regular practice has health benefits.

Meditation is practiced universally, but has become more formalized as a spiritual discipline in the East. There are numerous techniques of meditation, which may be grouped under general types. Contemplation, found more in the Western tradition includes all practices of thinking about meaning, such as prayer, concepts, and questions. Contemplation does not quiet the mind or effect bodily rest. Concentration is found more in the Eastern tradition, especially in yoga, and involves attempts to transform consciousness by mental control, to go beyond thought to absence of thought.

The goal of concentration meditation is to achieve mystical states of consciousness. Posture is important. The mind is concentrated on a single object, such as breath control, a mantra (sounds, words, or phrases), *yantra* (geometric shape) candle flames, a koan (Zen puzzle), and so on. Detached awareness meditation also is more characteristic of Eastern methods, especially in the many schools of Buddhism. The best-known of these methods in the West is the *zazen*, or sitting meditation, of Zen. See *Zen*.

The priesthoods, adepts, and other practitioners of mystical meditation spend long periods in meditative states. Secular meditators, especially in the West, generally meditate once or twice a day for twenty minutes or so. Popular Western interest in meditation arose in the 1960s, and most meditation techniques that have been adopted are derived from Hinduism and Buddhism. Despite the greater sophistication of meditation in the East, few modern East earners meditate.

The earliest meditators probably were the shamans of the Stone Age hunting and gathering societies, who used ecstatic states to heal, divine, and prophesy. The *Rig Veda*, the earliest recorded literature of northern India, composed c. 1000 B.C. mentions meditative ecstasy (apart from the some cult, which was practiced until about 700 B.C.), but offers no formal techniques. Siddhartha Gautama (c. 566 B.C.-486 B.C.), the founder of Buddhism, awakened to enlightenment while meditating under a bodhi tree. Thus in Buddhism salvation, or awakening, is achieved through the meditation of self-transformation. The supreme goal is nirvana, or release from the limitations of existence. See *Buddhism*.

The first extant written evidence of formalized meditation in India or China did not appear until about the fourth or fifth century B.C. in the Taoist work the *Tao Teh Ching*. The Taoists placed great emphasis on breath control and considered meditation to be a skill acquired in stages. In the most advanced stages, one achieved "fetal breathing," in which one breathed without inhaling or exhaling. At this point

the pulse ceased, and the meditator transcended conscious thought to a state of Great Quiescence, the highest form of enlightenment and the final goal of Taoist meditation. See *Taoism*. In India the Upanishads discuss the psychology of meditation, as a way to control the senses and actions and free one from the bondage of the external world (nirvana). Formal meditation techniques period from about 200 B.C. to A.D. 200 or 400, most likely as a response to Buddhism. See Yoga.

The most detailed classical Buddhist treastise on meditation is the *Visuddhimagga* ("Path of Purification"), part of the *Abbidhamma*. The *Visuddhimagga*, summarized in the fifth century by the monk Buddhaghosa, sets forth advice on the preparations and surroundings for meditation, and describes various meditative states and the consequences of attaining nirvana.

Buddhist meditation is approached through purification (*sila*), concentration (*samadhi*), and insight (*punna*), all of which work together. The student begins with purification, following a strict ascetic and moral code, and learning mindfulness (*sati*), a minimal awareness of sensory perceptions without allowing them to stimulate thoughts. Mindfulness then leads to "seeing things as they are" (*vi passana*).

The path of concentration involves fixing the mind upon a single object. The *Visuddimagga* recommends forty such objects, such as coloured wheels, corpses, reflections (as on the attributes of Buddha), sublime states, formless contemplations, and the four elements of nature. Each object has its own distinct results, but all are on the route to nirvana.

With practice the concentration leads to states of full absorption (*jhanas*). There are eight Jhanas, the lowest of which produces a cessation of bodily awareness, and rapture or bliss. At the highest level, neither perception nor nonperception.

Once the *Jhanas* have been mastered, the student embarks on the path of insight, which begins with four kinds of mindfulness, of the body, feelings, mind, and mind objects.

The mindfulness then leads to higher and higher states of insight. Part way up is a state of pseudonirvana, characterized by luminosities, rapturous feelings, happiness, lucidity, and so on, which fool the meditator into thinking he or she achieved nirvana. If this state is successfully passed, the meditator becomes increasingly aware of each moment as it arises and passes, and of the unsatisfactory nature of all phenomena. The meditator experiences tremendous physical pain as he or she seeks a cessation of all mental processes. The pain ceases in a state of effortless insight, and nirvana is attained when consciousness ceases of have an object.

The first experience of nirvana lasts less than a second, but it permanently transforms the meditator by burning away aspects of his or her ego and desires. The master meditator learns to attain nirvana at will for longer and longer period. Each experience brings additional transformations, which result in significant changes in personality: the meditator loses attachments to the material world, and loses undesirable traits such as selfishness, hatred, anger, and so on. Ultimately, the meditator seeks to become an awakened being (*arahant*), who is completely freed from the wheel of becoming, and cannot accumulate any more *karma* that will necessitate a rebirth to the physical world.

Beyond nirvana is *nirodh* (cessation), which is the absolute cessation of consciousness and the quiescence of bodily processes. It is extremely difficult to obtain. The body's metabolism drops to the minimal level necessary to maintain physical life, a state that can be maintained no longer than seven days. The meditator must decided beforehand exactly how long he she will stay in *nirodh*.

Tibetan Buddhist meditation draws on classical Buddhist methods, as well as elements from the native Bon religion and from Vajrayana, the "Diamond Vehicle" School of Buddhism. Meditation comprises one of three parts of the Tibetan approach to spiritual training. The other two are hearing, which includes reading, study, and listening to lectures; and

contemplation. Meditation is the third successive step. After study one contemplates what has been learned, then absorbs it through meditation. The mind meditates in two ways: one, through observation and investigation; and two, through focus and absorption. Furthermore, one can approach the objective of meditations in two ways. In one way the objective shares a quality with the mind, and through meditation exerts a profound effect upon one and how one lives. For example, meditating upon love or compassion makes one more loving or more compassionate. In the second way, the objective creates an opposite effect: Molitating upon death or emptiness makes one more alive and full.

In the Western tradition, the first Christian monks of the fourth century, hermits who lived on the Egyptian desert, practiced a discipline of purification and meditation as a way to unite with God. Their techniques either were borrowed from the East or were spontaneous rediscoveries of the same. The Desert Fathers had the Christian equivalent of mantras, phrases from the Scriptures repeated either silently or verbally. In the Catholic tradition, the path to God is characterized by purification, asceticism, prayer, and contemplation. Contemplation includes recollection, which is concentration and the elimination of all thoughts and sensory phenomena; and introversion, which is concentrating the mind on its deepest part, the prelude to union with God.

Meditation also is part of the mystical practices of Judaism and Islam, the Kabbalah and Sophism, respectively. See *Kabbalah; Sufism.*

In the 1950s scientists in India and Japan began studying Yogis and Zen monks in meditation. In the 1960s Western scientists began to study Transcendental Meditation (TM) practitioners, at the invitation of TM founder Maharishi Mahesh Yogi. Studies have been uneven, but generally show that meditation lowers the hody's metabolism, slows brain waves, and induces relaxation. Individuals who meditate regularly show greater resistance to stress and illness, and say

they feel better psychologically. Meditation had been shown to be effective in treating addiction.

Members of Body (Divine)

A symbol of the more or less disciplined qualities of the soul which have originally proceeded from the segregation (dismemberment) of the qualities of the slain Archetypal Man,—the Prototype of humanity.

Mendicant, Religious

A symbol of a mental quality which lives by love (alms) received from other qualities.

Menis; Wrath of Achilles

A symbol of the strife within the soul,—the passionate self-will, or self-seeking of the lower nature, which in all religions is said to be opposed to the law of God. Yet the strife is necessary to the Divine purpose.

Mental Sheath, or Body, of the Human Being

This is the instrument of the spiritual ego on the lower mental plane. It is formed of mental matter as a vehicle of thought and will. Thought is expressed in forms of thought, and the limitations and images in the mind are constructed of mind-stuff or mental-matter within the mental body. Thought restricted to a particular ego, as is the case with mankind, is necessarily limited by the forms of matter obtainable in the stage of development at which the ego has arrived.

Messenger of the Divine

A symbol of an outpouring of the Spirit according to cyclic law.

Messiah

A symbol of the incoming Truth and Love,—the Higher Self born in the soul.

Metempsychosis, or the Transmigration of Souls Through Animal and Human Bodies

A symbol of the passing of the ego during successive incarnations into human bodies, astral and physical, full of animal propensities denoted by names of animals of various kinds.

"But know this three fold course of transmigrations that depends on the three qualities... according to the particular nature of the acts and of the knowledge of each man. Immovable beings, insects, both small and great, fishes, snakes and tortoises, cattle and wild animals, are the lowest conditions to which the quality of *tomas* (darkness) leads."—*Laws of Manu*, XII. 41, 42.

The three states or conditions of the soul lead to corresponding conditions of mind and desire in the successive reincarnations of the ego (man). Bad habits, primitive desires, delusions, gross desires,low appetites, subservience, ungoverned passions, etc. are the bodily conditions which ignorance (tamas) and sluggishness of mind and emotion lead the ego into.

"And the soul's vice is ignorance. For that the soul who hath no knowledge of the things that are, or knowledge of their nature, or of Good, is blinded by the body's passions and tossed about. This wretched soul, not knowing what she is, becomes the slave of bodies of strange from in sorry plight, bearing the body as a load; not as the ruler, but the ruled" (*Corp. Herm.*, The Key).—G.R.S. Mead, T.G. Hermes, Vol. II. p. 145.

"The impious soul remains in its own essence, chastised by its own self, and seeking for an earthly body where to enter if only it be human. For that no other body can contain a human soul; nor is it right that any human soul should fall into the body of a thing that doth possess no reason" (The Key). *Ibid.*, p. 153.

Microcosm

A symbol of the little world of the human soul, which contains all the elements, qualities and potencies of the great world of the universe (Macrocosm).

Middle Path

The Buddha taught that a person should avoid excesses of both luxury and austerity. He prescribed the Middle path.

Mictlan

A symbol of the lower principle, the desire-mind, or the astral plane of illusion.

Midgard's Serpent

A symbol of the desire-mind which engirdles the lower nature of the soul.

Milk from Cow

A symbol of the higher emotion nature; that which is yielded by buddhi (cow); the product of the Wisdom function.

Miracles of Healing

These are symbolic of certain facts of spiritual growth which take place on planes of nature whose laws are as yet unrecognized by people at large. They occur as the Higher nature becomes more powerful in the soul, and they are psychic and spiritual endowments which come in due course according to the soul's preparedness for them, and which are added to the human nature as the souls evolve. They are not external phenomena exciting wonderment. They are wrought in the soul by an appreciation and application of laws of nature to which sectarian religionists are blind. They have nothing to do with the healing of physical diseases and defects.

Mirror

A symbol of the causal-body as a reflector of atma-buddhi,—the alone and Wisdom of the higher planes.

Mistletoe

A symbol of the germ of mind which becomes engrafted, as it were, in the desire or astral nature (wood). Mind is roused into action by the desires.

Mithras of Mithra

A symbol of Divine omnipotence,—the power which serves to awaken and express the Salf.

Mitre

An emblem of Divine rule over the lower planes. It has the same meaning as the "crown of Lower Egypt." The cleft across represents a mouth opening upwards. Which signifies the expression of the Divine will in the lower realms.

Modern Buddhism

As a missionary religion, Buddhism is only comparable with Mahometanism and Christianity. No other religions have set themselves to conquer many races outside their original home; no other have achieved so much peacefully. Hinduism professedly restricts itself to the Hindus, though it has displayed great powers of absorbing aboriginal races into itself. Buddhism, Mahometanism, and Christianity are for all people who will receive them; and their followers have proved their faith by their missionary efforts.

Sir Monier-Williams, in his recent work on Buddhism, well expresses the great variety of aspects under which it is necessary to study Buddhism. In various countries and periods, "its teaching has become both negative and positive, agnostic and gnostic. It passes from apparent atheism and materialism to theism, polytheism, and spiritualism.

It is, under one aspect, mere pessimism; under another, pure philanthropy; under another, monastic communism;

under another, high morality; under another, a variety of materialistic philosophy; under another, simple demonology; under another, a mere farrago of superstitions, including necromancy, witchcraft, idolatry, and fetishism. In some form or other it may be held with almost any religion, and embraces something from almost every creed."

At the first Buddhist council, held at Rajagriha, after the death of Gautama, the teaching of the Enlightened One were sung in three divisions, namely, the Sutras, or Suttas, or words of Buddha to his disciples; the Vinaya, or discipline of the Order, and the Dharma, or doctrine; forming together the Tripitakas, or three baskets or collections. A hundred years later, a second council, held at Vesali, condemned the system of indulgences which had arisen, and led to the splitting of Buddhism into two parties, who afterwards gave rise to as many as eighteen sects. But these controversies did not hinder the spread of Buddhism in Northern India. About the middle of the third century B.C., Asoka, the king of Magadha, or Behar, grandson of Chandragupta (Greek Sandrokottos), founder of the kingdom, and noted for his connexion with Alexander the Great and Seleucus, became a sort of second founder of Buddhism. He founded so many monasteries that his kingdom received the name of Land of the Monasteries (Vihara or Behar). He made it the religion of the State, and held at Patna the third Buddhist council in 244 B.C., which rectified the doctrines and canon of Buddhism. Asoka subsequently did much to spread to Order by sending out missionaries; and he inculcated its principles by having them cut upon rocks and pillars, and in caves, through a wide extent of India. A number of these still exist. The form which the Buddhist scriptures took under his influence, in the dialect of his time and country, has been the basis of the manuscripts preserved in Ceylon, in what is now known as the Pali language. In every way Asoka showed himself to be one of the most enlightened of religious monarchs; and he in no way sought to make his views triumph by force. His missionaries were directed to mingle equally with all ranks of unbelievers,

and to "teach better things." His edicts include the prohibition of the slaughter of animals for food or sacrifice, the statement of the happiness to be found in virtue and the contrast of the transitory glory of this world with the reward beyond it, the inculcation of the doctrine that the teaching of Buddhist doctrine and virtue to others constitutes the greatest of charitable gifts, an order for the provision of medical aid for men and animals, the appointment of guardians of morality, etc.

From the time of Asoka we may date the divergence of Buddhism into its varied national forms; henceforth it is only possible to treat the subject either by the comparative method or by referring in turn to the development of each main branch. Space will only permit us to treat each very briefly. The fourth great Buddhist council, held under Kanishka, who reigned from Kashmir widely over north-western India, in the first century A.D. drew up three commentaries on Buddhism, which were the basis for the Tibetan scriptures. This council indicates that Buddhism was firmly and widely established in India, and up to at least A.D. 800 it continued widely prevalent there, though Brahmanism was never suppressed, and in fact it was gradually absorbing many Buddhist ideas, and preparing, when that operation was completed, to take its place entirely. In the beginning of the fifth century A.D., Fe-hien, a Chinese Buddhist, visiting India, found Buddhist monks and Brahman priests equally honoured, and Buddhist religious houses side by side with Hindu temples. In the seventh century the Buddhists were being outnumbered by the Hindus although there were still powerful Buddhist monarchs and states in India. At this period Siladitya appears as a great patron-king, who in 634 held another great council at Kanauj on the Ganges; but the progress of Brahmanism was manifest in the discussions which took place at this council between Buddhists and Brahmans, and by the worship of the sun god and of Siva on days succeeding the inauguration of a statue of Buddha. The divergences among followers of Buddha were seen in the disputes which took

place between the advocates of the Northern and the Southern Canons, or the greater and lesser "Vehicles" of the law. Siladitya was further notable for his public distribution of his treasures and jewels every five years, after which he put on a beggar's rags; thus he celebrated Buddha's Great Renunciation. Near Gaya he supported the vast monastery of Nalanda, where it is said that ten thousand Buddhist monks and novices pursued their studies and devotions; but Gaya was already a great centre of Hinduism. Huen-tsang, who travelled from China through India in the seventh century, found Brahmanism gaining ground, though Buddhism still flourished in Southern India. Some of the Hindu reformers persecuted it, as already related. It was still comparatively strong in Orissa and Kashmir in the 11th century, and Magadha continued Buddhist until the Mohammedan conquest at the end of the twelfth century. After that, Buddhism was practically extinct in India.

Why was this? Partly because, as we have already pointed out, Hindusim seized upon the more valuale doctrines of Buddhism, and combined them with the stronger and more popular elements of its own faith and ritual. Buddhism, too, did not set itself to extinguish Brahmanims; that would have been contrary to its principles; and its composure and extinction of desires was not calculated to put down any active opposition. Moreover, the Buddhists' celibacy contradicted one of the great instincts of humanity; and we must allow for the full effect of their ignoring the existence of God, of their denial of revelation, and of the efficacy of prayer and priesthood. Again, and perhaps chiefly, Buddhism left too little for the lay adherent to do. Those only were true Buddhists who became monks; the Church outside was not defined; almost its only privilege was to wait on and feed the monks; consequently, Vishnuism and Sivaism, in which the people had a most important part to play, most special ends to gain, and a most vital interest, conquered the affections and devoting of the masses of India.

It is in Ceylon, Burmah, and Siam that the nearest resemblance to primitive Buddhism is to be found at the present day. These countries adhere to the canon of scriptures, as given in preceding chapters, called by the Northern Buddhists the "Lesser Vehicle," in depreciation. Mahinda, the son of Asoka, was the great apostle of Buddhism in Ceylon; and now it has a history of over two thousand years. The canon was first translated into Singhalese and then translated back into Pali by Buddaghosa in the fifth century, since which the texts have remained practically unchanged in Pali, not very different from the language of Asoka's day and kingdom. They have been translated into modern Singhalese, and commented upon at great length.

The council held by Kanishka was the starting-point of the Northern Canon, often called that "Greater Vehicle" (Mahayana), written is Sanskrit. There are nine principal books of these scriptures of which the best known are the "Lotus of the true Law," and the "Legendary Life of Buddha." All of them were translated into Tibetan; and a large number of commentaries upon them were written. It is upon this "Greater Vehicles" that the Buddhism of Nepal, Tibet, China, Manchuria, Mongolia, and Japan is founded; but these all differ considerably from one another. Extending over so wide and so populous an area of the earth's surface, Buddhism been described as being the religion professed by more persons than any other, and has sometimes been credited with five hundred millions of adherents. The mistake that is made in such a calculation is evident when we remember that in China, where the greatest number of nominal Buddhists exists, a vast proportion of the population profess Confucianism, Taoism, and Buddhism equally or indifferently; and the study of our chapters on the former will have shown how deep a hold Confucianism, ancestor worship, and the varied forms of Taoism, have upon the Chinese. If they were called upon to exclude one of their religions, it is almost certain that Buddhism would be excluded. It is very doubtful if it is proper to reckon so many as a hundred millions of Chinese as

Buddhists. Again, we have seen that Shintoism prevails in Japan, where, nevertheless, many people generally show some adhesion to Buddhism. Buddhism, essentially, has no lay standard of adherence, since the true Buddhists are the monks only. Sir Monier-Williams reckons the number of Buddhists at one hundred million; Dr. Happei, an experienced American missionary in China, estimates that there are only twenty millions of real Buddhist believers in China, and a total of seventy-two and a half millions in Asia. But it is a very doubtful thing to attempt to reckon the numbers of adherents of a religion, and especially such a religion as Buddhism. It is certainly one of the four most prevalent religions in the world.

Moist Essence

A symbol of the Divine Reality: the Truth (water) above.

Monad of Form

A symbol of Nature, or the astromental energy and intelligence, which under fixed laws, and after archetypal patterns, direct the growth or building up of forms in the matter of the lower planes. The countless monads of form are the specific astro-mental moulds of every differ-entiated growth,—every variety of natural formation on the astral and physical planes. These moulds have their mental and spiritual prototypes onthe higher planes, which bring intelligence and purpose into the operations of nature in the phenomenal world. The prototypes are to be conceived of as schemes of being germinating within when conditions favour, and finding expression without in time and space. Thus are the atoms guided in the building up of the organisms of the animals and plants of the present teeming world of living things.

Monad of Life

A symbol of Spirit, or the atmabuddhic energy of Truth, Love, and Wisdom, which ensouls the form, and under archetypal concepts directs its course in evolution and enables

it to beget and bring forth its kind. The monad of life must be linked to the monad of Form so that the lower planes may become fruitful, and the forms multiply. The monad of Life becomes differentiated in human souls on the higher mental plane, and these separated monads of life constitute the Individualities.

Money

A symbol of the lower equivalent for a higher acquisition. Such as desires for objects of sense and affection, given up, or exchanged, for high virtues and spiritual power.

Monkey, or Ape

A symbol of the lower mind which imitates or reflects the higher. Or of the automatic mind.

Monotheism

The Judaic-Christian concept of God is monotheistic. It consists of

> the belief that there is but one supreme Being, who is personal and moral and who seeks a total and unqualified response from human creatures. The idea first came to fully effective human consciousness in the words. Hear, O Israel: The Lord our God is one Lord; and you shall love the Lord your God with all your heart, and with all your soul, and with all your might.' As these historic words indicate, the Hebraic understanding of God, continued in Christianity, is emphatically monotheistic.

The same spirit finds expression in the description of God as a "Jealous God".

And God spake all these words, saying.

I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Thou shall have no other gods before me.

Thou shall not make unto the thee any graven image, or my likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me. ·

The key point to bear in mind in this context is that "monotheism has never appealed to the Buddhist mind". Several important consequences flow from this temper within Buddhism. One consequence of magnetism is what H. Richard Neibuhr called "the sanctification of all things". As John H Hick explains.

> It is corollary of the prophets' teaching concerning the lordship of God over all of human life that there is no religious sphere set apart from the secular world that the whole sweep of a person's existence stands in relation to God. This religion is secularized, or—putting it the other way about—ordinary life takes on a religious meaning.

This does not quite happen in Buddhism in the same way. The point is perhaps best clarified with the help of a statement by, William James that "philosophic theism has always shown a tendency... to consider the world as one unit of absolute fact, and this has been at variance with popular or practical theism, which latter has ever been more or less frankly pluralistic, not to say polytheistic". In the light of this statement one might say that while Christianity has been philosophically monotheistic and has at the practical level ever tried to control or at worst condone practical "polytheism", Buddhism has been free form any such tension.

> The Buddhism would find no objection whatsoever in the cult of many Gods because the idea of a jealous God is quite alien to them; and also because they are imbued with the conviction that everyone's intellectual

> insight is very limited, so that it is very difficult for us to know when we are right, but practically impossible to be sure that someone else is wrong. Like the Catholics, the Buddhists believe that a Faith can be kept alive only if it can be adapted to the mental habits of the average person. In consequence, we find that, in the earlier Scriptures, the deities of Brahmanism are taken for granted and that, later on, the Buddhists adopted the local Gods of any district to which they came.

This difference in values has led to a natural difference in the evaluation of "practical polytheism" by scholars whose main affiliation lies with one tradition or the other. For instance, John H. Hick notices the discontinuity between pure monotheism and practical polytheism. He writes:

> The difficulty involved in maintaining such a faith in practice, even within a culture that has been permeated for centuries by monotheistic teaching, is evidenced by the polytheistic and henotheistic elements in our own life. A religiously sensitive visitor from another planet would doubtless report that we divide our energies in the service of many deities-the god of money, of a business corporation, of success deities—the god of money, of a business corporation, of success, and of power, the status gods, and (for a brief period once a week) the God of Judaic-Christian faith. When we rise above this practical polytheism it is generally into a henotheistic devotion to the nation, or to the American way of life, in order to enjoy our solidarity with an in-group against the out-groups. In this combination of elements there is no continuity with the pure monotheism of the prophets and of the New Testament, with its vivid awareness of God as the Lord of history whose gracious purpose embracing all life rendes needless the frant struggle to amass wealth, power, and prestige at the expense of others.

Edward Conze, the famous British scholar of Buddhism, notes the same facts more casually and non-judgementally when the comments:

> In order to appreciate the Buddhists' toleration of Polytheism, we must first of all understand the Polytheism is very much alive even among us. But where formerly Athene, Baal, Astrate, Isis, Sarasvati, Kwan ·Yin, etc., excited the popular imnation, it is nowadays inflamed by such words as *Democracy, Progress, Civilization, Equality, Liberty Reason, Science,* etc. A multitude of personal beings has given way to a multitude of abstract nouns. In Europe the turning point came when the French deposed the Virgin Mary and transferred their affections to the Goddess of Reason. The reason for this change is not far to seek. Personal deities grow on the soil of a rural culture in which the majority of the population are illiterate, while abstract nouns find favour with the literate populations of modern towns. Medieval men went to war for jesus Christ, Saini George and San Jose. Modern crusades are in aid of such abstractions as Christianity, The Christian Way of Life, Democracy and The Rights of Man.

It must be pointed out here that there is in Buddhism a philosophically explicit acceptance of polytheism which matches its explicit denial in the Judaic-Christian tradition. The following dialogue between the Buddha and a Brahmin youth, Sangarava by name, is not without interest.

Sangarava: Tell me, Goutama, are there gods (*deva*)?

Buddha: I know on good grounds (*thanaso*) that there are gods.

Sangarava: Why do you say when asked "whether there are gods" that you know on good grounds that there are gods. Does this not imply that you statement is utterly false?

Buddha: When one is questioned as to whether there are gods. Whether one replies that "there are gods" or that" one

knows on good grounds that there are gods", then surely the deduction to be made by an intelligent person is indubitable, namely that there are gods.

Sangarava: Then, why did not the venerable Gotama plainly say so from the very start?

Buddha: Because it is commonly taken for granted in the world that there are gods.

Thus with respect of belief in gods there is a clear diverence between Judaism and Christianity on the one hand and Buddhism on the other. However, curiously enough Buddhism seems to allow for the existence of "prophets", albeit indirectly. It should be noted carefully in this context that the

> Buddhist criticism revelation does not imply that revelations are impossible. According to the Buddhist conception of things, it is possible for beings more developed than us to exist in the cosmos and communicate their views about the nature and destiny of man in the universe through human beings. All that is said is that the fact that something is deemed to be a revelation is no criterion of its truth and revelation, therefore, cannot be considered an independent and valid means of knowledge...

According to

> Buddhist conceptions, revelations may come from different grades of higher beings with varying degrees of goodness and intelligence. The cannot all be true. This does not mean that they are all necessarily false. For they may contain aspects of truth although we cannot say what these are by merely giving ear to them. This is why Buddhism classifies religions based on revelation as unsatisfactory though not necessarily false.

Moonlight

A symbol of the astral light which conveys but distorts truth.

Moral Arguments for Belief in God

The moral argument for belief in God rests on the premises that the sense of moral obligation felt by human beings testifies to the presence and therefore the existence of God. It is usually presented in two forms: (1) that the moral obligation possesses a supernatural source and (2) "that anyone seriously committed to respect moral values as exercising a sovereign claim upon his or her life must hereby implicitly believe in the reality of a trans-human source and basis for these values which religion calls God."

John H. Hick makes short shrift of both these arguments. The first begs the question and the second "is not strictly a proof at all".

The Buddhist places considerable emphasis on morality on the one hand and does not believe in the existence of God on the other, and one would therefore expect the Buddhist to endorse the arguments readily. The situation, however, turns out to be more complex on account of the Buddhist doctrine of "skill in means," whereby one may resort to a useful fiction if its moral effects are salutary. Thus to the extent that belief in God, even if it be philosophically a false belief, helps people lead a morally useful life it could be considered justifiable. The criterion has no doubt shifted from one of truth to that of value but it useful to bear in mind that such a shift is acceptable within Buddhism.

However, even when veridical rather than pragmatic criteria are used, Buddha makes the interesting statement that a Mighty God (Maha Brahma) does exist and that God is "morally perfect but not omniscient and omnipotent'. However, the fact of his moral perfection cannot be used as an argument for his existence as is attempted in the Judeo-Christian case. Rather, the conclusion to be drawn is

that one achieves companionship with him by cultivating moral perfection. Morality then is a means of approaching God, not a proof of his existence. One must recognize that when one deals with Buddhist atheism. "Buddhist atheism has at the same time to be distinguished from materialistic atheism. Buddhism asserted the falsity of a materialistic philosophy which denied survival, recompense and responsibility as well as moral and spiritual value and obligations, no less than certain forms of theistic beliefs".

Morning

A symbol of outgoing energy. Emanation or outbreathing of the Spirit.

"And let us know, let us follow on to know the Lord; his going forth is sure as the morning: and he shall come unto us as the rain, as the latter rain that watereth the earth."—Hos. vi. 3.

The soul aspires to realize Wisdom and Love, and looks for the Divine outpouring which is sure to follow the prayer of the earnest soul. And the Divine nature will come in the Truth that shall rain down from above, the fuller Truth that makes fruitful the lower nature (earth).

Morning and Evening

Symbolic of outpouring and indrawing of the Divine Life. Outbreathing and in-breathing of Brahma,—the Absolute.

Morning Star

A symbol of the expression of Truth on the higher mental plane.

Mortal Mind

A symbol of the lower mind, kamamanas; or the personality which is subject to death.

Mosaic Dispensation

The rational and moral order in the conduct of life, under coercion of law and conscience. This order precedes the order of Wisdom and Love,—the Christ.

Moses, the Servant of God

A symbol of the rational and ethical nature, which formulates laws of conduct under penalties for non-observance and disobedience. The moral nature is the law-giver and the conserver of the higher nature (God).

Mosquito

A symbol of condition of unrest and inquietude.

Mother, Divine

A symbol of the feminine, or receptive, aspect of the manifesting Spirit, which brings forth from latency within the forms the qualities and activities apparent in nature. This mother principle, buddhi, directs human evolution, and it is eventually through her functioning, and through the raising of the soul by intuition, that the buddhic state of consciousness is attained.

Motion and Stability

Symbolic of karma and compensation in relation to the activities of mind and emotion in the soul.

Mula-prakriti, or Svabhavat

A symbol of the primordial Substance which differentiates into spirit and matter at the emanation of that which becomes a solar universe. It outpours on the highest sub-planes of atma, and is not to be confounded with a visible nebuls, which is an effect or appearance on the physical plane.

Multiply and be Fruitful

An expression to signify the need there is for the soul to increases its experiences, faculties, capacities, and higher qualities.

Multitudes Healed

A symbol of the purifying and harmonizing of the qualities of the soul.

Murder, Wrath, and Hatred

Symbols of the earlier manifestations of the Divine indwelling principle, which breaks down habits of thought.

Muscular and Hairy Men

A symbol of strong and energetic mental qualities.

Muspellheim

A symbol of buddhic plane, of the heaven-world.

Myrrh

A symbol of high qualities, such as peace or bliss; and in another context, truth of logic.

Mystery-name

A symbol which conveys no special signification to the lower mind, but one which indicates the idea signified to the individuality or higher mind.

Mythology

This contains the symbolism of Divine emanation from the Absolute, and manifestation of Spirit and Matter in Time and Space through-out the cycle of Life: the symbolism of the origin and growth of the Soul, the descent of Spirit into Matter in the process of Involution, followed by the ascent of Spirit from Matter in the process of Evolution: the symbolism of the

five planes of being, and of the higher and lower natures, and of the four soul-bodies: the symbolism of the struggle in the soul between the Divine principle or Self and the lower principle or not-Self; and also of a great variety of unapparent activities.

N

Nachiketas, Son of Vajasravasa

A symbol of the Soul, or indwelling Self, proceeding from the Higher Self.

Name

A symbol of perception of difference, whereby one quality is distinguished from another.

"Whatsoever Adam called every living creature, that was the name thereof."—Gen.ii 19.

The primitive lower mind (Adam) began to perceive and reflect upon the differentiations of the sensations, desires, and lower emotions presented to the consciousness. And according as the mind energized the desires, so each emotion was distinguished. Knowledge commences in the perception of differences.

"And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him."—Col. iii. 17.

The qualities are enjoined to identify themselves in all their ideas and activities with the spiritual differentiation denoted by the symbol "Lord Jesus," aspiring through this towards the Absolute.

"Upon the pillar thus wrought into the temple of God's loving kingdom there are three inscriptions:'I will write upon

him the name of my God, and the name of the city of my God the new Jerusalem, which cometh down out of heaven, and my new name, (Rev. iii.12). The soul that in obedience to God is growing into His likeness is dedicated to the divine love,to the hope of the perfect society, and to the ever new knowledge of redemption and the great redemption and the great Redeemer."—Phillips Brooks, Serm., *The Pillar*, etc.

Name and Form

Symbolic of aspects of Matter and Spirit, implying individual existence, See *Form* and *Name*.

Names of Beings

A symbol of differentiation of qualities; or the differences by which each quality is distinguishable from other qualities, knowledge of Names therefore implies acquisition of the qualities indicated.

Nanda and Yasoda

Symbols of the purified mind and emotions.

Narada, The Great Rishi

A symbol of the higher mind at an early period of the soul's evolution.

Narayana, or Idas-pati, the "Master of the Waters"

A symbol of the Spirit of Truth, operating in time and Space.

Natural Evil

As John H. Hick points out: even though the bulk of actual human pain is traceable, as a sole or part cause, to misused human freedom, there remain other sources of pain that are entirely independent of the human will—for example bacteria, earthquake, hurricane, storm, flood, drought, and blight. In practice it is often impossible to trace a bordary between the suffering that results from human wickedness and folly and that which befalls humanity from without; both are

inextricably mingled in human experience. For our present purpose, however, it is important to note that the latter category does exist and that it seems, to be built into the very structure of our world.

Modern theology seems to adopt what Hick call's "a negative path" in facing this issue. We saw how process theodicy argued that this kind of evil more or less went with the territory. This is in line with Irenaean theodicy as well, for the

> Irenaean answer to the question, why natural evil? is that only a world which has this general character could constitute an effective environment for the second stage (or the beginning of the second stage) of God's creative work whereby human animals are being gradually transformed, through their own free responses into 'children of God.'

The case for a theodicy for natural evil has been strengthened by the following "counter-factual hypothesis."

> Suppose that contrary to fact, this world were a paradise from which all possibility of pain and suffering were excluded. The consequences would be very far-reaching. For example, no one could ever injure anyone else: the murderer's knife would turn to paper or the bullets to thin air; the bank safe, robbed of a motion dollars, would miraculously become filled with another million dollars; fraud, deceit, conspiracy and treason would somehow leave the fabric of society undamaged. No one would ever be injured by accident: the mountain climber, steeplejack, or playing child falling from a height would float unharmed to the ground; the reckless driver would never meet with disaster. There would be no need to work, since no harm could result from avoiding work; there would be no all to be concerned for others in time of need or danger, for in such a world there could be no real needs or dangers.

This would have startling consequences for the structure of the world as we know it.

> To make possible this continual series of individual adjustments, nature would have to work by "special providence" instead of running according to general laws that we must learn to respect on penalty of pain or death. The laws of nature would have to be extremely flexible: sometimes gravity would operate, sometimes not sometimes an object would be hard and solid, sometimes soft. There could be no sciences, for there would be no enduring world structure to investigate. In eliminating the problems and hardships of an objective environment with its own laws, life would become life a dream in which, delightfully but aimlessly, we would float and drift at ease.

As the hypothesis is developed it seems to gain in imaginative cogency:

> One can at least begin to imagine such a world—and it is evident that in it our present the technical concepts would have no meaning. If, for example, the notion of harming someone is an essential element in the concept of a wrong action, in a hedonistic paradise there could be no wrong actions—nor therefore any right actions in distinction from wrong. Courage and fortitude would have no point in an environment in which there is, by definition, no danger or difficulty. Generosity, kindness, the *agape* aspect of live, prudence, unselfishness, and other ethical notions that presuppose life in an objective environment could not even be formed. Consequently, such a world, however well it might promote pleasure, would be very ill adapted for the development of the moral qualities of human personality. In relation to this purpose it might well be the worst of all possible world!

Through this exercise in counterfactuality one is led to a very different assessment of actuality.

> It would seem, then, that an environment intended to make possible the growth in free beings of the finest characteristics of personal life must have a good deal in common with our present world. It must operate according to general and dependable laws, and it must present real dangers, difficulties, problems, obstacles and possibilities of pain, failure, sorrow, frustration, and defeat. It is did not contain the particular trials and perils that—subtracting the considerable human contribution—our world contains, if would have to contain other instead.

The Buddhist response to this may be identified at three levels. One of them may be identified in the following comment by K.N. Jayatilleke:

> The Buddhist is under no compunction to deny or explain away the fact of evil. If we deny the existence of evil, there would be no reason nor even the possibility of getting rid of it. If we justify it, it would still be unnecessary to try and eliminate it. But evil is real for the Buddhist and must be removed as far as possible at all its levels of existence for the good and happiness of mankind, by examining its causal origins.

The theodicy proposed earlier seems to represent, from a Buddhist point of view, a *compromise* with evil—a theological and philosophical compromise with evil—while Buddhism is intent on overcoming it. For according to Buddhism it must be removed because it can be remove *entirely* at the level of the individual. The Arhat, while alive, may not be free from pain but the Arhat is free of suffering.

At another level, the Buddhist position approximates the Irenaean position but at a specific and not cosmic level. This becomes clear from the following account:

> The presence of some forms of evil, such as suffering has, it is said, a tendency to awaken us from our

lethargic state of existence and induce belief in moral and spiritual values (*dukhupanisasaddha*) (S.II.1).

We are attached to the world because of the joys and satisfactions it affords us by way of the gratification of our desires. But because of the disappointments, frustrations, anguish and suffering that we also experience in the process, we seek to understand and transcend our finite conditioned existence.

So some forms of evil, such as suffering have a tendency to make us seek the good. But, in general, the problem of evil for the Buddhist is to recognize evil as such, to look for its verifiable causes and, by removing the cause, eliminate evil as far as possible at all its levels of existence.

At a third level the buddhist would be inclined to question the Irenaean assessment of human nature, of which in general it takes a more positive view than a Christian. There are two points at issue here: (1) which of the two, good and evil predominates in general and (2) which of the two predominates in the human constitution. As to the first the following possibilities exist:

We can say the (1) good predominates over evil although both exist,or that (2) good alone exists but not evil, or that (3) evil predominates over god although both exist, or that (4) evil alone exists but not good or that (5) good and evil exist with equal strength and vigour (dualism) and there is a perpetual battle in the universe between them, or that (6) neither good nor evil exist in any strict sense e.g. relativism, amoralism, illusionism (*mayavada*).

On this point, according to K.N. Jayatilleke, "Buddhism seems to favour the first point of view. It accepts the reality of both good and evil and seems to uphold the view that good predominates over evil".

It is also claimed by modern exponent of Buddhism that according to Buddhism:

> Man is fundamentally good by nature, and the evil in him is an extraneous outcome of his samsaric conditioning. The mind of man is compared in the Buddhist texts to gold ore, which is said to have the defilements of iron, copper, tin, lead and silver, but when these impurities are removed, then the gold shines with its natural lustre. So does the mind when the evil is got rid of.

It is further pointed out that according to the Buddha.

> The mind is naturally resplendent, though it is corrupted by adventitious defilements *(pabhasaram idam cittam tam ca kho agantukehi upakkilesehi upakkilittham).* Man, therefore, despite the fact that he has committed sin *(papa)* and is capable of sinning is not addressed as a 'sinner' but a 'meritorious being' (e.g. *Sinhala, pinvatni*) because of his potentiality for good.

This last statement invites comparison with some unflattering assumptions about human nature in some forms of Christian theism.

> Even the evil that he commits is not due to his basic depravity or wickedness but to his ignorance. This ignorance can be got rid of an man himself is capable of doing so. Buddhism does not agree with the theist who holds that man in his present condition is so degenerate by nature that he is incapable of saving himself without the grace of an external power. The future of man is in his own hands; he is master of his fate. In denying an eternal hell, in not regarding man as a sinner who is incapable of attaining salvation by his own efforts, Buddhism gives a less pessimistic account of man and nature than is to be found in some forms of theism.

Nature of Buddhism

From the study of Tripitakas we learn that Buddhism was based on the codes of morality. It is due to this reason that

some writers are of the opinion that it was not a religion. But in India sharp distinction cannot be made between religion and morality. They are interlinked.

Moreover, Buddhism does not present any new philosophy. Gautama never entered into any philosophical discussion on any issue. Commenting upon his contemporary religious critics, Gautama addressed his followers in these words. Monks! one can never be free from the cycle of birth and death if he has not listened to the True Faith and is worried about the religious rites and rituals. By sorrowing, weeping or worrying one cannot liberate his soul. I say that he is always surrounded with pain and misery, sorrow and sufferings."

Buddhism also cannot be termed as Metaphysics as Buddha never expounded his views about this also. He has not said any thing about the elements which compose the universe. He regarded these questions as useless for the human beings. So, he never encouraged his disciples to discuss and debate these issues.

Buddha's religion was simple and practical. It was a device for moral split. According to him "Dharma is supreme in this life as Nirvana can be attained only in this life." Superstition and traditions found no place in his code of morality. Moreover Gautama's dharma was based on democratic principles. Every body cold become a Buddhist irrespective of his creed, caste, colour and sex. In short his was a world religion. In the words of Dr. Sunit Kumar Chatterjee, "He was an ocean of idealism in which joined the various ideologies of the East".

Non-propositional View of Revelation and Faith

The thought of Paul Tillich provides a convenient bridge over which one may pass from a consideration of a propositional view of revelation and faith to a non-propositional one.

> The documentary character of the Bible is identical with the fact that it contains the original witness of those who participated in the revealing events. Their participation was their response to the happenings which became revealing events through their responses. The inspiration of the biblical writers is their receptive and creative response to potentially revelatory facts. The inspiration of the writers of the New Testament is their acceptance of Jesus as the Christ, and with him, of the New being, of which they became witnesses. Since there is no revelation unless there is someone who receives it as revelation, the act of reception is a part of the event itself. The Bible is both original event and original document; it witnesses to that of which it is a part.
>
> This different view of revelation, which can called in contrast the 'non-propositional' view (for, if a technical term is desired, the *heilsgeschichtliche* view), has become widespread within Protestant Christianity during the present century. This view claims to have its roots in the thought of the Reformers of the sixteenth century (Luther and Calvin and their associates) and still further back in the New Testament and the early Church.

The chief feature of this non-propositional view as distinguished from the propositional view is that

> According to this non-propositional view, the content of revelation is not a body of truths about God, but God coming within the orbit of human experience by action in history. Form this of view, theological propositions, as such, are not revealed but represent human attempts to understand the significance of revelatory events. This non-propositional conception of revelation of evaluation is connected with the modern renewed emphasis upon the personal character of God and the thought the divine-human personal relationship consists of some-thought that the divine-human personal relationship consists of

> something more than the promulgation and reception of theological truths.

As in the cast of the propositional view of revelation and faith, the non-propositional view has its own implications for the Bible and for theological thinking.

> The conception of revelation as occurring in the events of history both world history and individual history—and the conception of faith as the experiencing of these events as God's dealings with human creatures, also suggest a different conception of the Bible from the which accompanies the propositional theory. Within the propositional circle of ideas, the Bible is customarily referred to as 'the Word of God'. This phrase is underrated in practice as meaning 'the Words of God'. However, within the contrasting set of ideas associated with the non-prepositional view of revelation there is a tendency to return to the New Testament usage in which Christ, and only Christ, is called the divine word (Lagos). According to this view the Bible is not itself the Word of God but is rather the primary and indispensable witness to the Word. The New Testament is seen as the human record of the Incarnation, that is, of the 'fact of faith' which is expressed in such statement as "the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Fathers.

The Buddhist response of the non-propositional view of revelation and faith may be presented in two parts. In the first part the Buddhist response in general to such a view may be identified. Subsequently, in the second part, the Buddhist responses to the specific issues raised by the non-propositional view may be discussed.

The Buddhist attitude, in general, towards the non-propositional view of revelation and faith will be more

critical than towards the propositional, on account of the non-historical nature of the Buddhist assessment of the human condition. It is not being suggested here that the Buddha was not a historical person; the implications is that the insights, though arrived at by the Buddha, are independent of the person of the Buddha. This accounts for the anecdotal irreverence of the Buddha encountered in Zen in such statements which purportedly answer the question: Who is Buddha?

"One made of clay and decorated with gold.

Even the finest artist cannot paint him.

The one enshrined in the Buddha Hall.

He is no Buddha.

Your name is Yecho.

The dirt-scraper all dried up.

See the eastern mountains moving over the waves.

No nonsense here.

Surrounded by the mountains are we here.

The bamboo grove at the foot of change-lin hill.

Three pounds of flax.

The mouth is the gate of woe.

Lo, the waves are rolling over the plateau.

See the three-legged donkey go trotting along.

A reed has grown piercing through the leg.

Here goes a man with the cheat exposed and the legs all naked."

After providing this list D.T. Suzuki remarks.

> How difficult and how misleading it would be to try and understand Zen literally and logically, depending on those statement which have been given above as answers to the question "What is the Buddha?" Of course, so far as they are given as answers they are

> pointers by which we may know where to look for the presence of the Buddha; but we must remember tht the finger pointing at the moon remains a finger and under no circumstances can it be changed into the moon itself. Danger always lurks where the intellect slyly creeps in and takes the index for the moon itself.

Even early Buddhism shares this attitude to Buddha's personal existence. The following statement in the Pali canon serves to illustrate the point:

> Whether Buddhas arise, O priests, or whether Buddhas do not arise, it remains a fact and the fixed and necessary constitution of being, that all its constituents are transitory. This fact a Buddha discovers and kasters, and when he has discovered and mastered it, he announces, teaches, publishes, proclaims, discloses, minutely explains, and makes clear, that all the constituents of being are transitory.

This is then repeated verbatim with respect to the other two marks or characteristics of existence as well.

> Similarly, although the Buddhists generated, elaborated and transmitted an enormous mass of sacred literature, the words of the Buddha possessed a soteriological rather than historical significance. It is true that this is also true of the Bible; the crucial difference, however, lies in the fact that neither the Buddha nor his teachings as such possesses that power; the same insights received from anyone else and couched in a different pedagogy would be as effective, for it the insight which saves, neither the person who communicates it not the words through which it is communicated. Moreover, the insights may need to be communicated to different audiences or at different times in a different manner.

On more specific points, however, the parallels from Buddhism are closer.

(2) The point is raised in elation to the non-propositional view of revelation and truth that "if it is God's intention of confront men with God's presence, as personal will and purpose, why has this not been done is an unambiguous manner, by some overwhelming manifestation of divine glory and power?"

The answer to the questioning Christianity is given in terms of freedom of will and the exercise of choice related to it in responding to God's message. Thus:

> the process of becoming aware of God, if it is not to destroy the frail autonomy of the human personality, must involve the individual's own freely responding insight and assent. Therefore, it is said, God does not become known to us as a reality of the same order as ourselves. If God were to do that the finite being would be swallowed by the infinite Being. Instead, God has created space-time as a sphere in which we may exist in relative independence, as spatiotemporal creatures. Within this sphere God is self-discovered in ways that allow us the fateful freedom to recognize or fail to recognize God's presence. The divine actions always leave room for that uncompelled response that theology calls faith. It is the element in the awareness of God that reserves man's cognitive freedom in relation to an infinitely greater and superior reality. Faith is thus the correlate of freedom: faith is related to cognition as free will to cognition. As one of the early Church Fathers wrote, 'And not merely in works, but also in faith, has God pressured the will of man free and under his own controls.
>
> The Buddhist position in some ways similar. Buddhism is against predeterminism and emphasizes freedom of will and the Buddha, though not above displaying miracles on occasion, was in general opposed to their performance even by his gifted monks. The adoption of Buddhism had to be voluntary. The Buddha did not demand the abandonment of previous adherence front hose who became his

> followers. In fact, the experience of the person who met Buddha on the road to Benaras hardly compares with the experience of Paul on the road to Damascus.
>
> On the road, Gautama met an ascetic who remarked on his clear eyes and radiant complexion and asked about his religion. The Buddha declared that he was a Victor, that he had no equal in the world of gods and men, that he had become omniscient and had reached *nirvana*. The ascetic answered in one world which means either 'it may be so' or 'let it be so,' shook his head, and walked away on another road. This curious encounter seems like historical fact rather than pious invention. Gautma's first proclamation of his Buddhahood was not heeded.

Moreover, in Buddhism not only is it the individual's decision to follow its teaching; it is the individual's effort, as opposed to God's grace, which determines the outcome of the decision.

(2) In Christianity,

> the non-propositional view of revelation also tends to be accompanied by a different conception of the function of theology from that operating in the propositional system of ideas. The strong emphasis upon God's self-revelation in and through the stream of saving history (*Heilsgeshichte*) recorded in member of this distinction. The notion of revealed theology is rejected on the ground that revelation means God's self-disclosure in history (rather than the disclosure of a set of theological propositions) to mankind; natural theology is rejected as a series of attempts to establish without faith what can only be given to faith.

Buddhist thought also would be inclined to reject both revealed and natural theology, but on different grounds. The grounds on which it would reject revealed theology have already been discussed. As for natural theology, it has provoked two responses. The first response rejects natural

theology without rejecting theism. The second respond shows how the non-propositional view may not be able to do without natural theology!

The first response takes the position that, "The Western God was a conceptual phenomenon,while the Eastern God was an intuitive experience. That is why the question about the proofs of God's existence never arises in Eastern philosophy. There is no natural theology in the East. For them, the god-concept carries only a phenomenological significance."

The second response is specifies to Christianity and takes the altered conception of revelation in the non-propositional view into account. The criticism then runs as follows:

> The theist can argue that the special revelation of Christ is particularly within revealed theology and has nothing to do with natural theology. This may be true to a certain extent because there is hardly any empirical fact to make the idea of the savior Christ meaningful, and therefore positively, its meaning owes much to revealed theology. But on the other hand, it gets very closely related to factual statements. The revealed figure of Christ depends on many objectively factual premises like 'God created man and the world and Christ is his incarnation; Man has sinned; this sin is transmitted on a social scale; Christ did attain resurrection', etc., And these statements are meaningful only in terms of natural theology an factual statements.

Navel

A symbol of a point on the mental plane midway between the higher and lower natures.

Nebo

A symbol of the higher mind, or the higher mental plane, central in the universe.

Necessity

Symbolic of Divine uniformity of action in the order of nature, which makes possible human interpretation of, and reliance on, Divine laws, in the development of the soul. Perfect order and certainty must characterize the laws of the higher planes as of the lower.

Neck

A symbol of the purified emotions; being situate between the breast and head, or the heart and mind.

Nectar, Sweet

A symbol of the soul's entire, complete, and loving service to the highest ideals of Truth, Wisdom, and justice.

Neighbour

Symbolic of a quality which has an affinity with another quality: these qualities are "neighbours" to each other.

"Let everyone of us please his neighbour for his good to edification.—Rom. xv. 2.

The qualities are enjoined to be helpful to each other in the way of development and progress: for it is the actual that must evoke, or awaken, the potential; there is no other course.

"And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the lest of them to the greatest of them."—Heb. viii. 11; Jer. xxxi.34.

The personality having become perfected,the higher mental qualities are fully evolved, and ready to unite with the Higher Self. There is no longer need for educing the potential, for all has been evolved from the less to the greater.

"Everything in nature has, as regards its own good, a certain inclination to diffuse itself amongst others as far as possible. And this applies, in a supreme degree, to the Divine Goddess, from which all perfection is derived."—St. Thomas Aquinas.

Nekhebit and Uachit

Symbols of wisdom and the emotions, or of intelligence and will, through which Divine manifestation is proceeded with, and made effective.

"Horus took with him Nekhebit, the goddess of the South, and Uazit, the goddess of the North, in the form of two serpents, that they might destroy the enemies in their bodily forms of crocodiles and hippopotami at each place to which he came in the South Land and in the North Land."—*Legend of the Winged Sun-disk.*

And from the higher and the lower regions whereon the evolution of the Self (Horus) was to be accomplished did he chose two energies to accompany him, the Wisdom-nature from above, on the one hand, and the Love and emotion-nature evolved from below, on the other, as through these he was to rise and accomplish his course; that so he might destroy the illusions which were begotten of the sense of separateness, both on the mental and desire planes of the soul.

Nephesh, the Lower Soul, or Animal Principle

A symbol of the emotion-nature in the astral body, or astro-mental body. The lower emotions.

"The (lower) *Rua'h* forms with the *Nephesh* the actual personality of the man... *Ruah's* is that which rides on that *Nephesh* (the lower soul) and rules over her, and lights her with everything she needs, and the Nephesh is the throne to that Rua'sh" (Fromthe Zohar). I. Myer, Qabbalah, pp, 391, 393.

The lower mind (ruah) energized by the emotion-nature constitutes the lower personality in the human soul. The lower mind is that which regulates the emotion-nature, and controls it, and also brings intelligence to bear on all methods of supplying the needs of the desires. The astral body is the vehicle, or instrument, of the lower mind and emotions.

Nephilim or Giants

Early physical human forms;' mostly Lemurian, some Atlantean. In these rugged forms mind is first aroused.

Neshamah, Highest Soul

A symbol of the Divine monad, atma-buddhi, or spiritual ego within the individual human soul.

Night, Primordial

A symbol of potential being, or of the cycle of life in the under-world, the planes of the quaternary,—wherein the Higher Self (sun) is unapparent to the lower consciousness.

Night as Darkness

A symbol of a condition of ignorance, error, and evil in the activities upon the lower planes.

Nights, Three After Death

Symbolic of three states on the astral and lower mental planes, in the intervening period between incarnations.

Nirvana, or Nibbana

A symbol of a subjective state of consciousness on the buddhic plane, for a period during which the ego receives no impacts from without. It is an unmanifest condition of soul between periods of manifestation upon the globes of a planetary chain.

"Nibbana means nothing but a condition of perfect freedom from desire. The heart that has reached the final goal of all, which,—upon the ground of a perception of the true nature of things, through the knowledge of Not-I,—has so completely loosed itself from everything that it no longer has any desires. Where there is no desire in the heart, there is no attachment either. Where there is no attachment, there is also no parting, no sorrow. Where there is no parting, no sorrow. Where there is no sorrow, there is also no transiency, no change."—P. Dahlke, *Buddhist Essays,* p. 85.

"The disciple who has put off lust and desire, rich in wisdom has here on earth attained the deliverance from death, the rest, the Nirvana, the eternal state."

"He who has escaped from the trackless, hard mazes of the Sansara, who has crossed over and reached the shore, self-absorbed, without stumbling and without doubt, who has delivered himself from the earthly, and attained Nirvana, him I call a true Brahman" (Sutta-sangaha). H. Oldenberg, *Buddha* p. 264.

" 'Dissolved is the body,' says Buddha, when one of the disciples has entered into Nirvana, 'extinct is perception: the sensations have all vanished away. The conformations have found their repose: the consciousness has sunk to its rest.'"—*Ibid.*, p. 266.

In the state of Nirvana there is no perception of the external world, and the archetypal causes (conformations) are latent in the soul. The causal-body (consciousness) is also latent, the ego having risen in consciousness to the buddhic plane. Extinction is only of the lower nature, not of the higher in which consciousness is in a state of bliss. The "hard mazes of the Sansara" are the troubles and sufferings of the soul in its passage through the life cycle on the lower planes.

Noise, Sound

A symbol of atomic vibrations from higher or lower planes, affecting the personality.

North Land and South Land

Symbols of the desire and mental planes; or of the lower mental and the higher mental planes, in the scriptures of Egypt and Europe.

Nose and Nostrils for Breathing

Symbolic of volition and free will, since the nose is allied with the breathing function of the lungs, by means of which

the brain is enabled to act for mind, and the control of which function implies restraint and discipline.

Nostrils for Smelling

A symbol of the function of the lower mind to discriminate the lower aspects of the qualities of the soul.

Nubia

A symbol of subjectivity or negation on the higher planes: this may be prior to a fresh outpouring.

Numbers

Numbers become symbols because the internal universe is on a definite and co-ordinated plan in which quantitative relations are repeated correspondentially through different states and planes. Number is common to all the planes and thus unites them. *One* is the initial number of the Monad, the centre of all things. *Two* represents the inevitable duality of being on the planes of manifestation. *Three* represents completeness of state, there being three related states on the three higher planes, and three related states on the three lower planes. *Six* also represents completeness because it adds duality to three. *Nine* signifies the same by adding three for the planes.

Nurse of the Soul

A symbol of process by which the Divine Ego, or inner Self, is given the means of sustenance, growth, and manifestation, namely, that of Involution followed by Evolution.

"The God Akau (Anubis) transporteth me to the chamber (?), and my nurse is the divine double Lion—good himself. I am made strong and I come forth like him that foreth a way through the gate, and the radiance which my heart hath made is enduring.'—Budge, *Book of the Dead,* Ch. LXIV.

The soul's experience in the physical body (Anubis) is reflected in the causal-body; and the process of involution and

evolution (double Lion-god) sustains and promotes the soul's development. By this process the indwelling Self is made strong so the it may rise to the higher mind, the "gate of heaven," and entering in may find the wisdom and love which renders the soul immortal.

"For matter hath the function of mother and nurse, as Plato says, and containeth the elements from which everything is produced."— Plutarch, *Symposiacs,* II, qu. 3.

Matter brings forth in evolution what before it received in involution.

"Having herd this address of Asita, the King with his steps bewildered with joy, took the prince, who lay on his nurse's side, and showed him to the holy ascetic."—*Buddha-Karika,* Bk.I.64.

The aspiration of the primordial Lower Self (Asita) having penetrated to the Higher Self (causal Self), whose nature is now awakened under the aspects of joy or faith, the Higher seizes the Reality of the Self in process of involution (nurse) and cherishes it. And now the Self is shown forth to the lower nature, i.e. nature weaned from attraction to objects of sense.

Nurse of Men

A symbol of that which promotes the growth of mind, namely, experience which is the outcome of the manasic evolution.

O

Oak-tree

A symbol of the Divine Life of the Universe.

Oannes

A symbolof the Higher Self or Archetypal Man.

Oars of the Boat

Symbolic of the higher emotions which propel the soul onward towards its goal.

Oath

A symbol of a fixed resolution in a set course of action: or a strict adherence to an ideal.

Oblation; Offering

A symbol of the relinquishing of a lower quality in favour of a higher.

Odour, Sweet

A symbol of bliss on high planes caused by the reception of aspirations from below.

Ogdoad

A symbol of the Supreme Being, the Source of Light and Life which proceeds into manifestation through the Hebdomad or seven planes, of which five are manifest.

Oil, or Holy Oil

A symbol of Divine Love,—the Love-principle of the higher planes which attracts the soul umpward in softness, gentleness, and harmony.

Ointment

A symbol of love Divine.

Olive Fruit

A symbol of love and faith, implying courage.

Olive Leaf Offering

A symbol of a tribute of love.

"And the dove came in to him at eventide; and lo, in her mouth an olive leaf plucket off: so Noah knew that the waters were abated from oft the earth."—Gen. viii. 11.

Om! or Aum

A symbol of the expression of the Spirits Love within the soul; or the Word of God—the inspiration of Truth and Righteousness.

" 'Aum Tat Sat', this has been considered to be the threefold designation of the Eternal. By that were ordained of old Brahmans, Vedas and sacrifices. Therefore with the pronunciation of 'Aum' the acts of sacrifice, fight and austerity as laid down in the ordinances are always commenced by the knowers of the Eternal."—*Bhagavad-Gita*, Ch. XVII.

"Om. This syllable is all. Its interpretation is that which has been, that which is, and that which is to be. All is Om, and only Om, and whatever is beyond primal time is Om, and only Om. For all this world is Bahman, this Self is Brahman, and this Self has four quarters. "—*Mandukya Upanishad*.

"May that Indra, Om, that is the highest thing in the Vedas, that is all that is immortal, above the immortality of

the Vedas, may that divine being strengthen me with wisdom."—*Tait. Upanishad.*

"In the Prasan Upanishad the great teacher Pippalada says, 'This syllable Om is the higher and the lower Brahman.' That is to say, Om is Brahman as unconditional, and Brahman in fictitious manifestation as the Demiurgus (Isvara)."— A.E. Gough, *Phil. of Upanishads*, p. 68.

In this teaching "Om" is taken as a symbol of the Higher Self potential above, in identity with the Higher Self actual below. The first Self is complete and perfect but unmanifest; the second Self is under illusion, incomplete and imperfect in its manifestation of itself. The tow Selves are really One Self, and the One is the All, Om!

"That is what faith means, the faith that counts for righteousness. It is the soul with face upturned to the eternal light; the spirit of man intently listening for what the still small voice of the Spirit of God is saying...It is waiting upon God daily, hourly, to ascertain his will concerning you, and to receive grace to carry it out as far as it rests with you so to do... Faith flings wide the doors of your spiritual nature; it releases divine energy; it is that attitude of soul through which God's mighty works are done."—R. J. Campbell, Serm., *The Faith, etc.*, 1914.

In Hinduism, the most sacred and comprehensive expression of spiritual knowledge. Om, also represented as Aum, is a mantra, a symbol of form and a manifestation of spiritual power. Om also appears in Buddhism, most notably the Vajrayana, or "Diamond Vehicle" school.

The symbol of Om represents supreme consciousness, which encompasses and reveals the physical, mental, and unconscious; the three states of consciousness (waking dreaming, and deep sleep, or the unconscious); and the three principles of creation as embodied in Brahma, Vishnu, and Shiva.

In the *Mandukya Upanishad,* Om, the imperishable Brahman, the Supreme Reality and Truth, transcends past, present, and future. The Self is one with Om, and has three aspects; the universal person who is conscious only of external objects; the universal person who is conscious only of his or her dreams; and the universal person who is in the dreamless sleep of the lord of all, Prajna, a state of bliss. Beyond is a fourth aspect of ineffable peace and supreme good, the Self which is the syllable Om. The *Taittiriya Upanishad* states that, "He who meditates on Om attains to Brahman."

"Om mani padme hum," Sanskrit for "O, Jewel of the Lotus, Hum," is a mantra of enlightenment (jewel) arising within consciousness (lotus). To recite it assists in the transformation from the impure state to the pure. In Tibetan Buddhism the mantra is *"Om Mani Peme Hung,"* and is the oldest and greatest of mantras in the form of Buddhism. The exact meaning of the mantra is complex, and relates to compassion and the desire for the attainment of nirvana of all sentient beings.

In yoga Om is a powerful mantra that pierces the material nature of the body to purify and bring the soul in touch with the Absolute. To meditate upon Om is to connect with the Self.

Ontological Argument

The ontological argument for the existence of God is associated with the name of Anselm (C. 1033-1109) and is found in two versions. According to one version, if God is defined as "that- than-which-a-greater-cannot-be-thought" then God must obviously exist for the thought that God has various attributes and existed is certainly greater than the thought that he has all these attributes and does not exist. According to the second version. God possesses aseity, or necessary being so it is impossible to conceive of God as not existing.

One must begin by pointing out that Buddhism is basically unsympathetic to this form of reasoning, which makes ideas

or concepts into things. It dislikes the fallacy of 'nominalism', which may be roughly described as the idea that something actually exists just because it has a name or is an idea. Thus K.N. Jayatilleke dismisses the argument with the remark: "Even when we take the arguments for theism in a modern context we find that the ontological argument was a mere definition, which mistakenly regarded existence as an attribute". Actually, the Buddha offers a much more trenchant critique of the second version of the ontological argument if it makes God's existence unique as compared to the existence of the world, inasmuch as it is taken out of the realm of time. The Buddha asks: "The whole universe, as we know it, is a system of relations: we know nothing that is, or can be, unrelated. How can that which depends on nothing and is related to nothing produce things which are related to one another and depend on their existence upon one another?"

However, the Buddhist position may not be as unsympathetic to the argument as may appear at first sight. One is led to this softer position through the following assessment of the argument by John H. Hick:

> If existence is...an attribute or predicate that can be included in a definition and that, as a desirable attribute, must be included in the definition of God, then the ontological argument is valid. For it would be self-contradictory to say that the most perfect conceivable being lacks the attribute of existence. But, if existence, although it appears grammatically in the role of a predicate, has the quite different logical function of asserting that a description applies to something in reality, then the ontological argument, considered as a proof of God's accessions, fails. For if existence is not a predicate, it cannot be a defining predicate of God, and the question whether anything in reality corresponds to concept of the most perfect conceivable being remains open to inquiry.

It was noted earlier that the Buddha does not deny the existence of such a being as has some but not all of the attributes of the Christian monotheistic God, although he would be reluctant to establish it on the basis of the argument adduced above. On *purely* logical grounds he would leave the matter "open to inquiry" or oddly enough "closed to inquiry" as not really helpful in the search for salvation, *if it involved only metaphysical speculation.* Curiously enough, the existence of God is not one of the questions the Buddha ruled ot of discussion as unexplained.

However, Buddha did accept the fact that the existence of God was a *desirable* conception not in a logical or linguistic but in a *practical* sense. One should also note that there is one Buddhist critique of God which at first blush might appear to apply to the ontological argument but perhaps is not really applicable. This is its critique of the idea that God may be described as "inconceivable', but the ontological argument doesn't quite says tate. It only mentions God as that-than-which-a-greater-cannot-be thought of, not as inconceivable but that than which nothing greater can be conceived.

Oppressors

A symbol of opinions which oppose the truth, such as unfounded prejudices and preconceptions.

Orders of the Spaces

The "orders" signify the laws of manifestation of conditions of progressive development. The "spaces" represent the means by which such conditions are attained.

Original Sin

A symbol of the negative state of ignorance and imperfection which originates in the process of involution, through the limitation or Spirit by matter. This necessitates the subsequent evolution of Spirit from the lowest condition of ignorance to the highest state of Truth.

"Theology has had much to say about original sin. This original sin is neither more nor less than the brute inheritance which every man carries with him, and the process of evolution is an advance towards true salvation."—J. Fiscke, *Destiny of Man*, p. 103.

"Everything inferior is a higher in the making; everything hateful is a coming beautiful; everything evil a coming good."—G. Prellnitez.

"All good things were originally bad things, every original sin has developed into an original virtue."—Nietzsche.

"Original sin is precisely the condition of blindness (to the spiritual) which, owing to the soul's immergence in materiality, hinders the perception of divine things. By no possibility can the Divine Life be generated in any soul afflicted with this blindness."—*The Perfect Way*, p. 242.

"Orphism held the doctrine of original sin. The soul was enclosed in the body as in a tomb or prison, to punish a very early crime committed by the Titans, the ancestors of man, who had treacherously slain the young god Zagreus."—S. Reinach, *Orpheus*, p. 82.

"When Paul speaks of sin entering the world, and death by sin, he does not mean physical death; indeed, he is not speaking of happenings on the physical plane at all. This has been the cause of great misunderstanding of the apostle, because it is easy to see that physical death did not enter the world as the consequence of the sin of man. It was in the world long before man appeared on the scene. The sin of man, as Paul thought of it, was the development in man of the *isolated self* causing him to become out of harmony with God or the universal Self. Under the old symbolism this was represented as the expulsion from Eden, but really it was the cessation, by a process of inevitable change, of the Eden condition with himself. Paul is speaking of spiritual matters when he is dealing with both sin and death. Man died to Eden or heaven by becoming alive to the converse of that condition, to the consciousness of himself as a separate entity,

distinct from the life of God. It is a Fall or Descent into matter, a burial or entombment."—K.C. Anderson, Serm., *The Buried Life*.

Origin of Buddhism

That Buddhism arose in a country and among people saturated with Brahmanism, as we have described it, must never be forgotten in contemplating its rise and development. Without pre-existing Brahmanism it would have lacked its most essential elements, its *raison d'etre*. The higher Brahman Philosophy had already merged the multitude of early Vedic gods into the Universal Spirit, and had developed very considerably their Pantheistic system; but at the same time the fetters of Brahman control, the observance of expensive and frequent rites, the obligation to obey the Vedic teaching and the authorised comments upon it were made more and more strict and onerous; and a spirit of reaction naturally arose. That the reform associated with the great Buddha's name was only one evidence of this spirit, may be seen the account we have already given of other rationalist philosophies. But while these gave a more or less nominal assent to the Vedas, Buddhism declared the good man's independence of brahmans and Vedas, and his power of working out his own salvation. It put forward at once a higher ideal of a religious life and claimed a release from the bonds of Pharisaism.

When we come to examine into the life of the supposed founder of Buddhism, we find great uncertainty even as to the period at which he lived. Many good authorities formerly placed him in the sixth and seventh centuries B.C.; but the latest and apparently the most reasonable view assigns him to the fifth century B.C. and places his death about 420-400 B.C.

How far Brahmanism was directly connected with the origin of Buddhism can probably never be known; but the deity "Brahman" of the earlier religion is adopted, amplified, and subdivided in early Buddhism; and no doubt the encouragement of the hermit and ascetic lives had led to the

formation for communities of hermits and ascetics who may be taken as the prototypes of Buddhist monastic orders. Probably there were several sects of new religionists, who did not stick closely to the Veda and professed to have found a more excellent way, of whom the Buddhists and Jains have alone remained.

We need not doubt that Buddhism had a founder, though less may be attributable to him than is commonly imagined. Those who have believed that the story of Buddha was altogether a myth representing a sun-hero have had to construct more imaginary tales those they seek to destroy. The study of the Buddhist accounts, as preserved in Ceylon, written in the Pali, or sacred language of Buddhism (an early modification from Sanskrit), shows that from a very early time (supposed to be considerably before the Christian era) their religion has been believed to have been founded by the Knowing or Enlightened One (Buddha), also designated the Exalted One (Bhagava). But it must be confessed that we have no genuine ancient biography of Buddha dating from the same age as the early Pali texts. Such information as they do contain is rather in an incidental and unconnected form; but this does not cause us to doubt his having existed and been a religious leader, for at that early period and among that people the idea of composing a biography of a man had not arisen; and all the ancient Hindu books are destitute of any specimen of an attempt at even a brief biography of a man. But the existence of numerous Buddhist sacred books, the composition of which almost certainly took place before the council of the seven hundred fathers met at Vesali in the fourth century B.C., together with the nature of their contents, suffices to assure us that they represent the teaching of a great teacher, the Buddha, who preached salvation and deliverance to the people, and was in rivalry or opposition to six other heads of sects, of whom one, Nataputta, founded the Jain system, often represented as an offshoot of Buddhism, though it is rather a representative of similar tendencies acting at the same time. "It is evident," says Prof. Oldenberg "that Buddha was

a head of a monastic order of the very same type as that to which Nataputta belonged; that he journeyed from town to town in the garb and with all the external circumstances of an ascetic, taught and gathered round himself a band of disciples, to whom he gave simple ordinances." The form in which details concerning him have been preserved is chiefly his discourses and teaching, sometimes doubtfully associated with the name of the place where they were uttered; and in addition to his the main events of his life are frequently referred to.

The native land of Buddha was situated between the lower Himalayas of Nepal and the middle course of the river Rapti, in the north-east of Oudh. The little river Rohim, which joins the Rapti near Goruckpore, about 100 miles north of Benares, is its eastern boundary. Both the Rohim and the Rapti appear by the same names in early Buddhist literature. In this fertile region, liable to heavy rains and long-lying inundations, the Aryan tribe or people of the Sakyas (the Powerful), grew rice and maintained a close connection with the more powerful kingdom of Kosala (Oudh) to the south-west, which ultimately absorbed them. Although it has been widely represented that the Buddha was a king's son, the oldest records only mention the father as Suddhodana, a wealthy landowner, one of whose wives, Maya, of the same tribe, died soon after the birth of her son, who was named Siddhartha, and was often called Sakya, or Sakya-muni, the Sakya sage; this even took place probably somewhere abut 500 B.C. He passed his youth in Kapila, the capital of the Sakyas, and there is no early tradition of his having become a Vedic student; rather the events of his afterlife tend the other way, exhibiting him as a reformer and an opponent of Brahmanic pretensions. He appears to have been married, and to have had one son, Rahula, who became one of his disciples; but there is no absolutely certain detail about the reasons and circumstances which led him at the age of twenty-nine to abandon his home, and become a wandering ascetic, thenceforward known as the ascetic Gautama (pronounced Gowtama). One of the earliest records

represents him as having felt deeply and often meditated on the weakness and decay of old age, and the horror of sickness and death, and having thus lost the buoyancy of youth and the enjoyment of life. Other early records tell that "the ascetic Gautama has gone from home into homelessness, while still young, young in years, in the bloom of youthful strength, in the first freshness of life. The ascetic Gautama, although his parents did not wish it, although they shed tears and wept, has had his hair and beard shaved, has put on yellow garments, and has gone from his home into homelessness." Elsewhere we read, "distressing is life at home, a state of impurity; freedom is in leaving home; while he reflected thus, he left his home." (O.)

Thus seeking spiritual enlightenment, freedom, deliverance, Gautama travelled during a period of seven years, placing himself in succession under two notable teachers. Leaving them without being satisfied, he travelled through the kingdom of Magadha, and arrived at the town of Uruvela. There, in a beautiful forest land, he spent many years in self-discipline, repressing and curbing his desires and aspirations, and waiting for supreme enlightenment. Fasting, suppresson of the breath, and other forms of self-mortification were tried with the greatest persistence, but in vain. Five other ascetics, who had been his companions for a time, abandoned him. Finally, came the great crisis, when, sitting under a tree (the Bo-tree, or tree of Knowledge), he passed through successive stages of abstraction until he became enlightened about the transmigrations of souls, and the Four Sacred Truths, (1) that suffering is universal in the world; (2) that its cause is desire or attachment; (3) that it can be ended by Nirvana; (4) the way to attain Nirvana. "When I apprehended this," say the early records, "and when I beheld this, my soul was released from the evil of desire, released from the evil of earthly existence, released from the evil of error, released from the evil of ignorances. In the released awoke the knowledge of release; extinct is re-birth, finished the sacred course, duty

done, no more shall I return to this world; this I knew." (O.) He had become the Buddha, the awakened,the enlightened.

For sometime Buddha remained near the tree of knowledge, fasting and enjoying the happiness of deliverance; the oldest narrative states that this period lasted four times seven days. After this time, he is believed to have undergone severe temptation to enter at once into the desired condition of Nirvana instead of preaching his doctrine to the world. Meeting a Brahman, who questions, his right to assume the title of Brahman, Buddha tells him that he is a true Brahman who has put away all evil from himself, who knows nothing of contempt or impurity, and has conquered himself. Finally at the request of the supreme Being Himself, Brahma Sahampati, Buddha resolved to proclaim to the world the truth he had attained.

Buddha's formal mission, by general consent, opened at Benares. He is supposed to have started with preaching to the ascetics who had been his former companions, expounding to them the perfect way, a mean between mortification and self-indulgence, and leading to rest, to knowledge, to enlightenment, to Nirvana, by the eightfold path: "Right faith, right resolve, right speech, right action, right living, right effort, right thought, right self-concentration." This, his first sermon, is recorded in a form which, if is can scarcely be regarded as giving the actual words Buddha uttered, embody a very early form of what the Buddhist monks regarded as the essence of their master's teaching. As we read it, we realise more vividly how suffering was regarded by Hindus generally as the bane of existence, a feeling which might well arise in the ceaseless turmoil of strife and oppression among which they lived. "Birth is suffering, old age is suffering, sickness is suffering, death is suffering, to be united with the unloved is suffering, to be separated from the loved is suffering, not to obtain what one desires is suffering; in short, the fivefold clinging to the earthly is suffering."

"This, O monks, is the sacred truth of the origin of suffering: it is the thirst for being, which leads from birth to birth together with lust and desire, which finds gratification here and there; the thirst for pleasures, the thirst for being, the thirst for power."

"This, O monks, is the sacred truth of the extinction of suffering, the extinction of this thirst by complete annihilation of desire, letting it go, expelling it, separating oneself from it, giving it no room." He then expounded to them the eightfold path, by which he had attained the supreme Buddhahood in this world and the worlds of gods. Henceforth there was for him no new birth. The new doctrine is summed up thus: "Walk in purity, to make an end of all suffering."

The five ascetics being the first converts, others soon began to flock round them, and Buddha sent them forth to preach in the surrounding country. A conspicuous feature in their teaching, contrasting markedly with that of the Brahmans, was their freedom from constraint, from forms, from ceremonies, from Pharisaism, "I am loosed from all bands, divine and human," Says Buddha. "Ye also, O disciples, are loosed from all bands, divine and human. Go Ye out, O disciples, and travel from place to place for the welfare of many people, for the joy of many people, in pity for the world, for the blessing, welfare, and joy of gods and men. Go not in twos to one place."

Returning then to Uruvela, where he had entered into the knowledge of deliverance, he preaches to a band of ascetics, whose leader, Kassapa, he concerts after performing numerous miracles, according to the records. The whole body then proceeded to Rajagaha, the capital of Magadha (Behar), whose king, Bimbisara, he converted; this was followed by the conversion of many of the noble youths of Magadha, so much so as to lead to much murmuring, the people fearing that the ascetic was come to bring childlessness and widowhood and the subversion of families.

From this time forward we can frame no proper history of Buddha's life; but from the early records about him it is easy to realise the general nature of this career, although without those touches of individuality which Hebrews and Europeans so well knew how to hand down, but which have scarcely been noted by the Hindus and Chinese. This is partly because individuality, as we understand, it was largely undeveloped among them. Their civilization created types rather than individuals, accustomed continually to do the same thing, feel similarly, and think alike. But one thing is certain; in early Buddhism there is little trace of a contradictory spirit within the order, no trace of a disciple developing the master's teaching in new and unexpected directions, or making himself a second founder. Whether Buddha himself was all that he is described in the earliest records or not, he has no rival, and his disciples closely imitated what they believed him to have said or done. Thus the picture of Buddha's life will describe much of that of his immediate disciples.

The contrast of the principle Indian seasons marks the two chief alternations in Buddha's life. The three rainy months necessitated a season of rest and retirement in or near towns and villages; and this period and devoted partly to teaching the disciples who flocked round him. The rest of the year was spent by Buddha in travellling from place to place, attended by disciples, throughout the kingdoms of Kosala and Magadha and their neighbourhood, chiefly comprised within Oudh and Behar. They do not appear to have entered Western Hindustan where Brahmanism had its stronghold. Near the chief cities of three kingdoms, Savatthi (now Sahet Mahet on the Rapti), and Rajagaha (now Rajgir), pleasant gardens were given to Buddha and his followers, well provided with places for lodging, eating, and assembling. We may gather some idea of what these places were like from a description in one of the early Buddhist books. "Not too far from, nor yet too near the town, well provided with entrances and exits, easily accessible to all people who inquire after it, with not too much of the bustle of life by day, quiet by night, far from commotion and

the crowds of men, a place of retirement, a good spot for solitary meditation." Here were beautiful groves of trees, pools in which the symbolic lotus grew, and every convenience for meetings; and such on a smaller scale were provided in many other places. Among the visitors were stranges from distant countries, and those who had accepted the teaching of his disciples and longed to see him; even kings and chiefs thronged to see him and to hear his teaching. In some cases the rulers of a town commanded every inhabitant to go forth and meet the Exalted One when arriving, under a heavy penalty.

One of the most remarkable records in the Buddhist books is that relating the conversion of a courtesan, and his preference of her invitation to that of the noblest people. This has been compared to a well-known incident in the life of Christ; but it must be confessed that the resemblance is but superficial. The following is a bridged from the "Book of the Great Decease."

"Now the courtesan Ambapali heard that the Blessed One had arrived at Vesali and was staying at her mango grove. And ordering a number of magnificent vehicles to be made ready, she mounted one of them, and proceeded with her train towards her garden. She went in the carriage as far as the ground was passable for carriages; there she alighted, and she proceeded on foot to the place where the Blessed One was, and took her seat respectfully on one side, and when she was thus seated, the Blessed One instructed, aroused, incited, and gladdened her with religious discourse.

"Then she, instructed, aroused, incited, and gladdened with his words addressed the Blessed One and said:

"May the Blessed One do me that honour of taking his meal, together with the brethren, at my house to-morrow.'

"And the Blessed One gave by silence his consent. Then when Ambapali, the courtesan, saw that the Blessed One had consented, she rose from her seat and bowed down before

him, and keeping him on her right hand as she passed him, she departed thence.

"Now the Likhavis of Vesali (rich noble youths) heard that the Blessed One had arrived at Vesali, and was staying at Ambapali's grove, and proceeded to invite Buddha to dinner the next day; but he refused, saying he has already engaged to dine with Ambapali.

"And the Blessed One robed himself early in the morning and took his bowl, and went with the brethren to the place where Ambapali's dwelling-house was; and when he had come there he seated himself on the seat prepared for him, and Ambapali, the courtesan, set the sweet rice and cakes before the Order, with the Buddha at their head, and waited upon them till they refused any more.

"And when the Blessed One had quite finished his meal, the courtesan had a low stool brought, and sat down at his side, and addressed the Blessed One, and said: 'Lord, I present this mansion to the order of mendicants, of which Buddha is the chief.' And the Blessed One accepted the gift; and after instructing, and rousing, and inciting, and gladdening her with religious discourse, he rose from his seat and departed thence."

Here it will be noted that there is absolutely no teaching special to the case. The regular formulas are supposed to have been uttered, and to have proved invincible, so that the hearer yielded absolutely. The great points are the condescending to take a meal with the courtesan (a woman of considerable property, nevertheless), and preferring her invitation to that of rich young nobles, whose forms were compared with those of the Vedic gods.

Among those who visited Buddha are distinguished Brahmans, who seek enlightenment on their difference from him, and are brought to see the unreality of their own religious views and the truth of the Buddhist belief,—as well as logical casuists, who lay traps for him, and seek to make him contradict himself. In fact all sorts and conditions of men,

except apparently the poor, resort to Buddha to obtain the knowledge he had to impart; and they usually signalize their adhesion to his order by giving him and his companions a dinner, followed again by spiritual instruction. When he had no invitation, Buddha and his companions would traverse the town carrying bowls and seeking alms. As Dr. Oldenberg says:"In the days when his reputation stood at its highest point, and his name was named throughout India among the foremost names, one might day by day see that man before whom kings bowed themselves, walking about, alms-bowl in hand, through streets and alleys, from house to house, and without uttering any request, with dawncast look stand silently waiting until a morsel of food was thrown into his bowl."

But the great achievement of Buddha, apart from his doctrine, was his formation of a new society, composed of the Bhikkhu or Bhiggu, which cannot be accurately rendered in its Buddhist sense. It has often been rendered "monks," but literally it signifies "beggar," "mendicant." Yet they did not, strictly speaking, beg at all; they had given up all worldly things, but were not secluded from society, and hence were not strictly monks; they took no vow of obedience, and could leave the order when they chose. They were not priests, as they had no rites to administer, and were not in any sense the vehicle of the worship of others. Perhaps the terms "brethren" or "members of the Order" would be least misleading; but the name of monk is most used. Their outward signs of membership were the tonsure and a yellow garment.

That Buddhist should so readily have established a separated Order, shows that the idea of separation from the world to lead a religious life had already a wide influence in his time. It appears to have soon become a regular thing for convinced inquirers to profess their belief in the Blessed One, and to ask him to accept them as disciples and true believers; and he would receive them in some such form as this: "Come hither, O monk; well preached is the doctrine, walk in purity, to make an end of all suffering." Having given all his property

to the Order, or at any rate having renounced it, having quitted family ties, and vowed to live a life of chastity, they in many cases set out on their travels to spread the principle taught by the Buddha. Personal ambition, personal exaltation, vanity, self-seeking, henceforth had no place among them. Caste was abolished, or rather ignored, by these men who had renounced the world. Buddha is said to have answered a king thus: "If a slave or servant of the king puts on the yellow garment, and lives as a monk without reproach in thought, word, and deed, wouldest thou then say, Well then, let this man still be my slave and servant, to stand in my presence, bow before me, take upon himself to perform my behests, live to minister to my enjoyments, speak differentially, hang upon my word?" And the king answers, "No, sire; I should bow before him, invite him to sit down, give him what he needed in the way of clothing, food, shelter, and of medicine when he is ill, and I should assure him of protection, watch and ward, as is becoming." And this treatment, it is inferred, is what Buddha approved.

Prof. Oldenberg strongly combats the idea that Buddha was specially a social reformer, who broke the chains of caste, and raised the poor and humble to his spiritual kingdom. There is no notion in his teaching of upsetting the established order of things and supplanting it by a new one. "Buddha's spirit was a stranger to that enthusiasm, without which no one can pose as the champion of the oppressed against the oppressor. Let the state and society remain what they are; the religious man who as a monk has renounced the world, has no part in its cares and occupations. Caste has no value for him, for everything earthly has ceased to affect his interests; but it never occurs to him to exercise his influence for its abolition or for the mitigation of the severity of its rules for those who have lagged behind in worldly surroundings." It is scarcely venture Buddha practically presented an equal front to all classes of people. Those who were among his early chosen adherents were almost exclusively drawn from the upper classes, nobles, Brahmans, merchants, educated persons.

We find in early Buddhist works such phrases as these: "Truly not undesired by the Exalted One is such an interview with such noble youths." "The good-will of such a respect and well-known person towards this doctrine and ordinance is of the highest importance." Scarcely can an isolated story be found of the reception of a person of very low grade, such as the sweeper- away of withered flowers from temples and palaces; and in his case the moral which specially follows is directed against the exclusiveness of the Brahamans. "By holy zeal and chaste living, by restraint and self- repression, thereby a man becomes a Brahman; this is the highest Brahmanhood." The weak and children are scarcely mentioned. "To the wise belongeth this law," it was said, "not to the foolish."

We need only briefly mention Buddha's principle adherents, as all resemble one another in purity, in the attainment of perfect peace, and in devotion to Buddha: Sariputta and Moggallana, early converts from Brahmanism, following him through life, but dying shortly before Buddha; his own cousin Ananda, and his brother Devadatta; Upali the court barber of the Sakyas. Anana seems to have served as personal attendant to Buddha in his old age, and to have often a compound him alone; to him may of his last discourses were specially addressed. Devadatta is the traditional traitor, who sought to supplant his brother in chief influences, and is said to have attempted to kill him, a project which was frustrated by many recorded miracles. Devadatta is related to have attempted to enforce a more ascetic discipline on the monks, and to have failed miserably.

Besides the monks, Buddha recognized lay believers, those who honoured his teaching as the truth, but who remained in the world, and were permitted to give fifth and exercise charity to the brethren of the Order. In fact this was but a recognition of the necessities of the case. If there were no adherents outside the mendicant members, and if all other persons were opponents, there would be little possibility of supporting the members; of course their maintenance in such a country as India cost very little but still it was needed and

had to be provided. No special form of reception of lay adherents was provided, and they never had any share in the government of Buddhism. And as with regard to the brethren or monks, so with regard to the lay- adherents, much more prominence is given to the princes and nobles, Brahmans and merchants, who appear to have constituted by far the largest proportion of them, than to the poor. Thus Buddha and his monks gathered round them crowds of votaries who could receive and maintain them and convene assemblies to hear them speak, or who accompanied them in various vehicles or on foot.

In relation to women Buddha was in some respects more liberal and in some less so than the Brahmans. Brahmanism expected the Vedic student to become a householder, to marry, and to bring up a family to continue the sacrificial rites; yet women were kept strictly in a subordinate, practically in a servile position. Buddhist monks were to abjure marriage and intimate relations with women, as utterly inconsistent will their profession; but women were admissible as sisters of the Order, analogous to nuns, under severe restraints as to intimacy with men. Women were recognized as lay adherents, and indeed the maintenance of the Order would have been very much more difficult without their ministrations. But the toleration and even welcome of women came rather late in the day. At an early period, when Buddha was asked by Ananda how the brethren should behave to women, he answers, "Don't look at them"; and when further pressed, "If we should see them, what are we to do?" he replies, "Don't speak to them" and again, "If they should speak to us, what are we to do?" "Keep wide awake," is the master's advice, or as another translation has it, "Keep watch over yourselves," and that this view continued in considerable force may be gathered from the moral of one of the later Buddhist narratives,—"Unfathomably deep, like a fish's course in the water, is the character of women, robbers with many artifices, with whom truth is hard to find, to whom a lie is like the truth and the truth like a lie."

But wider experience somewhat modified Buddha's attitude towards women, though not without much hesitation. His foster-mother and his disciple Ananda at last persuaded him, on the ground that women were capable of realizing the four-fold path. He, however, imposed upon them eight rules, such as that a nun, of however long sanding, was always to serve and to rise in the presence of a monk, even if only just initiated; and in several respects nuns were placed in subordination to the monks; they must be initiated by monks as well as nuns, and receive admonition from monks. But Buddha is very mournful, and is represented as saying that the good law will not now last more than five hundred years. As when mildew or blight visits a crop, it does not last long, so "under whatever discipline women are allowed to go forth from the household life into the homeless state, that religion does not last long. And just as a man would in anticipation build an embankment to a great reservoir, so have I laid down these eight chief rules for the sisters, not to be overpassed through their life." The female disciples were to adopt the same rules as the men, so far as applicable; and the general rule was applied, that whatever doctrines conduced to peace and not to passion, to veneration and not to pride, to wishing or little and not to wishing for much, to seclusion and not to love of society, to the exercise of zeal and not to sloth, to content and not to querulousness, these doctrines were the teaching of the Master. A great many disabilities and restrictions as to wearing apparel, decoration of the body and face, habits and occupations, etc., were imposed. Nevertheless, Buddha and his followers frequently received large hospitality from women, who, however, were to regard themselves as benefited by being allowed to give anything to the saints. Visakha, a rich and noble woman of Savatthi, voluntarily offered clothing, food, and medicine for both incoming and outgoing monks, asking this as a boon. Buddha's response was; "Whatsoever woman, upright in life, a disciple of the Happy One, gives, glad at heart and overcoming a varice, both food and drink—a gift heavenly, destructive of sorrow,

productive of bliss—a heavenly life does she attain, entering upon the path that is free from corruption and impurity; aiming at good happy does she become, and free from sickness, and long does she rejoice in a heavenly body."

It is striking how little we her of active opposition to Buddha in the Buddhist literature. This of course may proceed from concealment; but seeing the undoubted great prosperity of Buddhism, serious opponents would have been mentioned, if only to show how they had been overthrown. But Buddhism arose in the eastern land where Brahmanism had not taken such strong root as in the north-west. Numerous bodies of ascetics and religious freethinkers had arisen; and we must bear in mind the predominant religiousness of the Hindus, which would lead them naturally to revere a seeker after religious truth, especially one who renounced worldly possessions, and who did in any way disturb the general peace and order. In fact the asceticism sanctioned or encouraged by the Brahman literature and practice had numerous points of resemblance to that of Buddha. Yet it could only be in a country where hight Brahman pretensions were already questioned, or denied, that Buddha could have so severely criticized their system. Sacrifices, Vedic teaching, caste, were to him as nothing. In a kind of Socratic method, when questioned by Brahmans as to the right path, Buddha makes them acknowledge that the paths announced in the Vedas have not enabled any of the Brahmans to see Brahma face to face, or to know him, or where and whence he is; and he declares that the boasted knowledge of the Brahmans is foolishness: "As when a string of blind men are are clinging one to the other, neither can the foremost see, nor can the middle one see, nor can the hindmost see." This is followed by an elaborate series of images demonstrating the same thing. The Brahmans, he says, are hindered from knowing the truth by five obstacles,—Lustful desire, malice, sloth and idleness, pride and self-righteousness, and doubt. All these things are absent from Brahma, and consequently the Brahmans could never become united with him. In answer to the appeal that

he would show the Brahmanas the way to a state of union with Brahma, Buddha says that from time to time an unsurpassed teacher is born into the world as a guide to erring mortals, a fully enlightened one, a blessed Buddha. He thoroughly understands the universe, gods and men, and makes his knowledge known to others. "The truth doth he proclaim both in its letter and in its spirit, lovely in its origin, lovely in its progress, lovely in its consummation; the higher life doth he make known, in all its purity and in all its perfectness." A householder hears the truth and believes in the Buddha and then considers, "Full of hindrances is household life, a path defiled by passion: free as the air is th life of him who has renounced all worldly things. How difficult is it for the man who dwells at home to live the higher life in all its fulness, in all its purity, in all its bright perfection! Let me then cut off my hair and beard, let me clothe myself in the orange-coloured robes, and let me go forth from a household life into the homeless state!"

"Then, before long, forsaking his portion of wealth, be it great or be it small; forsaking his circle of relative, be they many or be they few, he cuts off his hair and beard, he clothes himself in the orange-coloured robes, and he goes forth from the household life into the homeless state.

"When he has thus become a recluse, he passes a life self-restrained according to the rules of the Pattimokka; uprightness is his delight, and he sees danger into the least of these things he should avoid; he adopts and trains himself inthe precepts; he encompasses himself with holiness in word and deed; he sustains his life by means that are quite pure; good is his conduct, guarded the door of his senses; mindful and self-possessed, he is altogether happy." (S. E.)

Buddha is equally prepared to expound to Brahmans the essentials of a proper sacrifice. A great king of former days, he says, after great exploits, and establishing peace and prosperity in his land, and remedying evils, made a great sacrifice at which no animals were slain and no trees were

cut down: simply libations of milk, oil, and honey were offered. But Buddha proclaims that a better and easier sacrifice than that, is to make gifts to pious monks, and build dwelling-places for him and his Order. A higher offering was to accepts Buddha's doctrine; higher still to become a monk; while the highest offering was to obtain deliverance, and the knowledge, " I shall not again return to this world."

How far the rival ascetic bodies and their leaders openly disputed the progress of Buddha we cannot tell. Later we find some traces of interchange of civilities between them, and also some attempts to deprive each other of the aid of influential people. Buddha's greatest distinction from the various brotherhoods was his disparagement of self-mortification. He had discovered that this last was gloomy, unworthy, unreal. The life of pleasure and sensual enjoyment was base and ignoble. The perfect life was the middle way, the eight-fold path. Thus he exemplified with remarkable force the strength which lies in a middle course; it certainly powerfully helped to make his the religious community with the largest following in the world.

The general method of Buddha's teaching was oral and conversational. Such a thing as *writing* a book was not then dreamt of, although book-learning was highly developed. But learning by heart seemed then the only possible or stable form of it; and no doubt it was once thought a great innovation, and probably an unreasonable thing, for any one to attempt to write out a book in full, when it was so easy and so common to commit the contents to memory. We, with our comparatively feeble recollections of the contents of any book, do not realise a state of society when people who were learned knew their few books by heart more perfectly than most of us know anything. But personal teaching was then as influential as it ever has been, perhaps more so. The accounts given of Buddha's interview with disciples, even if not precisely accurate, must represent a kind of interview which was the common type of such teaching, and which at that very early age was accepted as the type of his teaching. Unlike

the Vedic books, which are in the pure high Sanskrit, the books of Buddhism are in the popular dialect; and in the sayings attributed to Buddha there is no trace of Sanskrit being used. Indeed, he is reported to have given directions that every believer should learn the words of Buddha in his own tongue.

Everything in the Buddhist narratives bears the stamp of an age which hand become accustomed to solemn, long-drawn dissertations, and in which people of leisure, or who had abandoned the world, gave them-selves upto continual speculation on the causes of various phenomena, or of troubles and difficulties. There is no trace of a life like our hurried modern one, in which only the smallest possible time is given to any one thing. With these old Hindus there was always plenty of time if a discussion was on foot, and it must be conducted in an orderly, sober fashion, with due ceremony and full elaboration. The great heat caused a tendency to indolent gravity and long-drawn-out expression. Compression and selection were scarcely attempted. The Upanishads, even if not composed before the Buddhist books, were in existence about the same time, and testify to the widespread spirit of abstraction and philosophising. So that the form of Buddhist teaching was due to the spirit of the more educated among the Hindus, as it has been developed by the Vedic and post-Vedic literature. Although there is considerable variety in the matter and often much beauty in the illustrations used in the discourses attributed to Buddha, the following gives an idea of a method frequently followed by him.

He is expressing the thought that all the senses and the outer things which they perceive are eaten away by the sorrows and the fleeting nature of mortal affairs. He thus addresses the thousand disciples or monks who were with him. "Then said the Blessed One to the disciples; 'Everything, O disciples , is in flames. And what Everything, O disciples, is in flames? The eye, O disciples, is in flames; the visible is in flames; the knowledge of the visible is in flames; the contact with the visible is in flames, the feeling which arises from contact with the visible, be it pleasure, be it pain, be it neither

pleasure nor pain, this also is in flames. By what fire is it kindled? By the fire of desire, by the fire of hate, by the fire of fascination, it is kindled; by birth, old age, death, pain, lamentation, sorrow, grief, despair, it is kindled: this I say. The ear is in flames,'" and so on through a similar repetition of every detail; and the same with the senses of smell, taste, touch, and with the mind, forming a long discourse, very monotonous to us, but probably delighting the hearers. It then goes on, "Considering this, O disciples, a wise hearer, walking in the noble path, becomes weary of the eye, we vary of visible things," and so on through the whole detail once more. Then,"becoming weary of all that, he becomes free from desire; free form desire he becomes delivered; in the delivered arises the knowledge, I am delivered; re-birth is at an end, perfected is holiness, duty done; there is no more returning to this world; he knows this." When this discourse hand been delivered, the minds of these thousand disciples became free form attachment to the world. (O.)

The Mode of converting a noble youth who was already mentally prepared is thus represented (*Mahavagga* I. 7. S.E.). "At that time there was in Benares a noble youth, Yasa by name, the son of a treasurer, and delicately nurtured. He had three palaces, one for winter, one for summer, and one for the rainy season. In the palace for the rainy season he lived during the four months of the season, surrounded with female musicians among whom no man was, and he did not descend from theat palace all that time. Now one day Yasa, the noble youth, who was endowed with and possessed of the five pleasures of sense, while he was attended by those female musicians, fell asleep sooner than usual: and after him his attendants also fell asleep. Now an oil lamp was burning through the whole night.

"And Yasa, the noble youth, awoke sooner than usual; and he saw his attendants sleeping; one had her lute leaning against her armpit, one hand her tabor leaning against her neck, one had her drum leaning against her armpit, and one had dishevelled hair, one had saliva flowing from her mouth,

and they were muttering in their sleep. One would think it was a cemetery one had fallen into. When he saw that, the evils of the life he led manifested themselves to him; his mind became weary of worldly pleasures. And Yasa, the noble youth, gave utterance to this solemn exclamation; 'Alas! what distress; alas! what danger!, So he went on into the night and sought Buddha, who was waking up and down at dawn. To him he expressed his distress. Buddha replied to him, 'Here is no distress, Yasa; here is no danger. Come here, Yasa, sit down: I will teach you the truth' (Dhamma). And Yasa, the noble youth, when he heard that there was no distress, and that there was no danger, became glad and joyful; and he put off his gilt slippers, and went to the place where the Blessed One was; having approached him and having respectfully saluted the Blessed One, he sat down near him. Then the Blessed One preached to him in due course; that is to say, he talked about the merits obtained by almsgiving, about the duties of morality, about heaven, about the evils, the vanity, and the sinfulness of desires, and about the blessings of the abandonment of desire.

"When the Blessed One saw that the mind of Yasa, the noble youth, was prepared, impressible, free from obstacles, elated, and believing, then he preached what is the principle doctrine of the Buddhas, namely, Suffering, the cause of suffering, the cessation of suffering, the Path." So Yasa became a convert and subsequently a monk; and his father also received the truth, which fact is thus elaborately expressed: "The treasurer, the householder, having seen the truth, having mastered the truth, having penetrated the truth, having overcome uncertainty, having dispelled all doubts, having gained full knowledge, dependent on nobody else for the knowledge of the doctrine of the Teacher, said to the Blessed One; 'Glorious Lord! Glorious Lord! just as if one should set up, Lord, what had been overturned, or should reveal what had been hidden, or should point out the way to one who had lost his way, or should being a lamp into the darkness, thus has the Blessed One preached the doctrine in many ways.

I take my refuge in the Blessed One, and in the Truth, and in the Order of the monks; may the Blessed One receive me from this day forth while may life tastes, as a disciple who has taken his refuge in him." These are typical stories; whether it is that there was not much necessity for adaptation to the individual cases, or that such individual touches have been lost by the narration, we find little but general teaching. There is one simple consistent teaching, one refuge for all who would attain full knowledge,—to join the Order of monks.

Something like the Socratic method is not infrequently made use of when an argument is held with a learned person. Thus, in arguing with Brahmans, Buddha says: "Is Brahman in possession of wives and wealth, or is he not?"—"He is not." "Is his mind full of anger, or free from anger?"—"Free from anger." "Is his mind full of malice, or free from malice""—"Free from malice." "Is his mind depraved, or pure?"— It is pure." "Has he self-mastery, or has he not?"—"He has." "Now, what think you, are Brahmans versed in the Vedas in the possession of wives and wealth, or are they not?"—"They are." And so on through all the questions; leading to the triumphant reply; "Can there then be agreement and likeness between the Brahmans with their wives and property, and Brahman who has none of these things?"

It is noteworthy how frequently parables and similes are made use of in the higher Buddhist teaching. Here is an instance.

"Just as when a hen has eight or tenor twelve eggs, and the hen has properly brooded over them, properly sat upon them, properly sat herself round them, however much such a wish may arise in her heart as this, "Oh, would that my little chickens should break open the egg-shell with the points of their claws, or with their beaks, and come forth into the light in safety!" yet all the while those little chickens are sure to bread the egg-shell with the points of their claws, or with their beaks, and to come forth into the light in safety. Just been so, a brother thus endowed with fifteenfold

determination is sure to come forth into the light, sure to reach up to the higher wisdom, sure to attain to the supreme security." The lesson is, that the result is quite certain, however much doubt the hen or the believer may have about it. (S.E.xi.)

In one place Buddha says: "I shall show you a parable; by a parable many a wise man perceive the meaning of what is being said." His own preaching is compared to the physician's work, drawing poisoned arrows form wounds, and overcoming the venom by remedies. Like the lotus flower, raising its head in the lake, unaffected by the water, so the Buddhas are unaffected by the world's impurity. One of the most elaborate parables is the following, part of which we quote. "As when, O disciples, in the forest, on a mountain slope, there lies a great tract of lowland and water, where a great herd of deer lives, and there comes a man who desires hurt, distress, and danger for the deer; who covers over an shuts up the path which is safe, good, and pleasant to take, and opens up a fresh path, a swampy path, a marshy track: thenceforward the great heard of deer incurs hurt and danger and diminishes. But now, O disciples, if a man comes, who desires prosperity, welfare, and safety for this great herd of deer: who clears and opens up the path which is safe, good, and pleasant to take, and does away with the false path, and abolishes the swampypth, the marshy track, thenceforth will the great herd of deer thrive, grow, and increase. I have spoken to you, O disciples, in a parable, to make known my meaning. But the meaning is this. The great lowland and the water, O disciples, are pleasures. The great herds of deer are living men. The man who devises hurt, distress, and ruin, in Mara, the evil one. The false path is the eightfold false path, false faith, false resolve, false speech, false action, false living, false effort, false thought, false self-concentration. The swampy way is pleasure and desire. The swampy track is ignorance. The man who devises prosperity, welfare, salvation, is the Perfect One, the holy supreme Buddha. The safe good way in which it is well to walk, is the eightfold path," etc.

"Everything that a master who seeks the salvation of his disciples, who pities them, must do out of pity for them, that have I done for you." (O.) Fables, too, were not infrequently introduced into Buddha's discourses.

Ox and Ass

Symbols of higher activates operating upon qualities of the lower planes.

Ox-born

A symbol of the atma-buddhic nature of the soul or ego as proceeding from buddhi to incarnation in the lower vehicles of consciousness.

Ox-leader

A symbol of a ruling spirit of reverence for truth.

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